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Written for the Light of Truth.

OMNIPRESENT DIVINITY;

Sunshine and Shadow.

A STUDY OF CONTRAST BY NEGATIONS.

BY L. A. PRESTON.

FIRST PAPER

Light is a living symbol of Truth.

Darkness is a want or absence of light; a ne gation, nothing. Error is a want or absence of Truth's negation, nothing, and is symbolized

Light and Truth are entities; they have a real existence Darkness and Error are nonentities: they have no real existence.

Sunshine and Shadow! Ob, Life's L'ght and Darkness! Oh, thou two poles of my consciousness! Thou Day and Night of mv existence! Within thy gleams oh Day and within thy glooms oh night doeth I find my being. In black and white 'tis written ineffacable. Art thou, oh Night, Day's forever inseparable attendant shadow? Why intermingleth thy glooms with her gleams? Whyfore art thou, oh gloomy Night? I wouldst only Day's glories. Her alone I worship. Must mine eyes always meet thy darkening frown be-hind the light of her smiles? Why obtrudest thy dark cloud bedimed visage between my soul and the glancing sunshine of her eyes? Why-fore must I taste thy bitter with her sweet? Why doest thy curses mingle with her bles Why brew sorrow with joy and miogle tears with laughter? On, why strew my pathway with thorns and briers among the roses? Why shadow my path with error for I in the dark stumbleth and fall? The gloom encompasseth me about and I am afraid. The Light of Truth, I pray thee for I am sore distressed. Oh, Day hasten thy steps for I despair. Oh, why permitteth thou this Light of my life? An an swer I crave, oh Diyloh Night! Sun-shine and Shadow! Oh thou luter-mingling Opposites! Revealor! Obscurer!

Let us in Nature's pagentry and glorious scenis display contemplate Life's Light and Darkness—in earth, sea, and sky; the trees, grass, and flowers, rock, waters, and clouds fauna and avifauna; on mountain and in valley - everything - everywhere. Any where that our vision meets, we find the same opposites of light and shade The same intermingling display of

whiteness and blackness.

Look at the foliage of trees, grass, and flowers: notice the different shadings, the different gradations of light and shade intermingling opposites. The strange interplay of sun thine and shadow, the chemical compositions of white and black in the different colors comprising the scene. How wonderful clear and distinct do those flowers appear against the dark green background of the foliage and dark brown earth at their base! And then notice earth at their base: And then notice the delicate shadings in the foliage bringing out in clear relief the leaves lying outward in the light while yet other lie concealed partially obscured from the light by the outer leaves. The whole mass of foliage is all aglow with the light of the sun but its leaves, twigs,

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and branches are discerned only by the partial obscuration caused by the absorbtion and elimination of light. You can discern the delicate tracery of the light against the dark until your vision becomes entangled in the gleam of light and gloom of dark.

Now, at your feet, those myriads of tiny lines of light against their dark background, curling upward from their bed of gloom 'tis blades of grass and weeds. Here is a larger patch of light, mottled and lined with dark, while back and around it are the same intermingling gleams and glooms. They are stones, moss covered and surround with a long, rank growth of grass. There, are long shafts of dark, spotted and splashed with light while above a conglomeration of white and black 'tis trunks of trees, upbearing a heavy growth of 'eaves. Away off yonder is a great batch of dark, dotted, lined, and splashed with light. 'Tis a mountain, seamed and seared, and covered with timber with here and there open spaces. Beneath is a great splash of light. It is a lake. And nearer, an erratic line of light. 'Tis a river flowing down to wards the great splash of light. While on either side, great dark daubs mot tled with light. 'Tis a timbered valley whose light splashed are open spaces forms cut from the virgin forest by the hand of man. Turn-and away in the vague distance—a larger splash of light, surrounded by a broad wavering line of dark. 'Tis a bill encompassed Now the broad wavering line of dark, to the vision, parts and the great splash of light meets, far, far, in the dim distance a faint light line—the sea! And still above—above—over all, light flecked with light and there, a great, glorious ball of Light streaming down on hill, forest, and valley, lake, river, bay, and sea. Over all, encom-passing all is light, glorious light, but light in correlation to light. Blending light and shade. A necessary correlation to vision. We see because of the law of contrast. Artists call this phenomena cha ro oscuro.

Such is life. Such is life.

We have seen that the two opposites —white and black, or light and darkness—are necessary correlatives of vision as heat and cold are necessary correlatives of feeling. The two opposites are inseparable. You do not find the one without the other. Without shade you would not be able to distinguish objects. Without cold you would not be able to distinguish the different temperatures of objects. Do you now understand the jects. Do you now understand the necessity of the opposites of necessity of the opposites of light and heat? But dark and cold are negations; they are nothing. They are conditions due to a lack of those things which are their opposites-light and heat. We understand through the less positive manifestation. But all manifestations of heat and light are positive and the idea of the negatives —cold and darkness—arises only by the difference in the degree of the positive. Do you see the difference between something and a lack of something? A

positive and a negative?
Cold is the absence of heat. Darkness is the absence of light. They are negative conditions. Let us more fully understand what this means.
Let us consider the subject under the

head of sunshine and shadow. Now,

you will clearly discern that shadow is not a thing, but a condition due to a lack of that thing which is sunshine, or a certain degree of sunshine. Now the negative condition which we call shadow is produced by the partial obscur-ation due to an absorption of light elements, and sunshine is produced by the elimination or reflection of the light elements. Hence, the opposite condi-tions which we call white and black. These may be classed in the same cata-gory as the above. White is produced by the elimination or reflection of the light elements and black the absorb-tion of the light elements. Let us follow the process of absorbtion through vegetation to its legitimate end, as far as it has any bearing on the subject im mediately under discussion.

Vegetation is not wholly sustained by the soil, as has been commonly accepted. It does not absorb from the soil all the nutrition which produces growth. This is true only to a very limited extent. The larger portion of the plant material is absorbed from the atmos phere, or the plant is condensed atmosphere. The soil is the negative pole the plant taking up from the soil the mineral salts of lime, ferrum, potassi-um, magnesium, sodium, and siliea, which act as carriers of water, fibrine, albumen, sugar, and oil, all of which are different combinations of the elements (atmosphere).

The positive pole to the negative is the atmosphere; the plant absorbing oxygen, nitrogen, hydrogen, etc. "The inorganic or mineral saits are so infinitesimal that they cut little figure in weight or bulk of the plant, yet there can be origination of either vegetable or animal tissue without them."

In time, the earth in turn absorbs this vegetable growth, as the plant absorbed the atmosphere. The earth's growth depends upon this absorbtion as the plant's growth depends upon its absorbtion of the atmosphere. As the planet is condensed atmosphere so the earth is condensed atmosphere. Geology plainly shows that the vegetable and animal growths were absorbed by the earth never to reappear, and chemistry has demonstrated that the atmosphere on which this life fed, or which was at on which this life led, or which was at-mosphere pressed into living entities, has been absorbed by the earth, and that this theory accounts for the growth of the earth. It is clear why the earth grows and why fossil re-mains are found many feet beneath the surface surface.

It has been clearly demonstrated that the black compound, which we call coal, was once vegetable growths. Chemistry proves that coal was once atmosphere, was once sunshine! It is mostly pure carbon, and the heat of the sun, so long latent, can be extracted. The light of the sun, so long concealed the data of the sun seed that the sun seed that the sun seed the sun seed that the sun seed the sun seed that law of contrast formed by the comparied in darkness, imprisoned in a lump of son of that which is to that which is black coal is at last set free in all its not. By the contrast of a positive radiance, roobed not one lots of its enmanifestation of heat and light to a ergy so long held dormant! From a less positive manifestation. But all pound of black coal chemists can extract every color of the spectrum. Colors so extracted are called coal tar colors. The colorific properties ex-tracted from the black mass of coal composition once existed in the white mass, if I so may term it, of sunshine, robbed not one jot of its glorious, radiant prismatic colors.

Do you now understand the necessity

of the negative condition of blackness? Of darkness? Of the opposites, light and shade? Of sunshine and shadow? Now let us go back to the introductory propositions. Firmly fix in your minds that

Light is a living symbol of Truth.

As light is a necessity of the life of a plant so the Light of Truth is a necessity of our being. Take a young and growing plant into a dark room, it soon sickens and withers, but let a ray of light stream down towards it and it will soon be noticed that it will brighten up and send forth its tiny tendrils towards the light. How quickly it sends forth the shoots towards the light! How eagerly it reaches forth and drinks in and absorbs into its being the light elements! Under the influences of the tiny ray of light, it expands and grows, and by and by the whole plant leans outward towards the source of light. Its whole demeanor shows an intelligent yearning for the light of its life; shows assistations for a following the source of the light of its life; shows assistations for a following the source of the light of the life; shows assistations for a following the source of the light of the life. life; shows aspirations for a fuller and larger life in the ray of light streaming down towards it. It turns away from the environing dark which would cramp and stultify it. It hungereth and is athirst and is filled! By and by its exertions culminates in a tiny bloom right in the midst of the ray of light; where bethed in glory; the sunlight; where bathed in glory; the sunlight kissing stem, petals, and leaves, it catches its inspirations and translates it into the many colored hued glories. Glory answers to glory.

Such is human life. Imprisoned in environing darkness of error, human life sickens and becomes stultided, withers and does not grow, expand, and bloom. Like the plant how quickly does the human soul send forth its tendrals toward the light! How it reaches out and sats yearns gariers for a fall. out and asks, yearns, aspires for a ful-ler and larger life! And blooms, trans-lating the glorious Light of Truth into the many colored bued glories of thought, word, and deed.

A seed must be planted in darkness; and germinating in the solitude and gloom of the soil, (negative condition), gloom of the soil, (negative condition), it pushes upward its tiny shoots to wards the light (becomes more polarized) higher and higher it grows in potentiality until it rises triumphantly above the soil; still higher, larger it grows, ever aspiring until its life's labors are rewarded by first a bud, then a bloom. So it is with the seed of mankind. Planted in the darkness or negative condition of ignorance and ernegative condition of ignorance and error, mankind in the solitude and gloom ror, mankind in the solitude and gloom thereof, pushes upward (becomes more polarized.) Higher and higher it grows, in potentiality, under the influences of the Light of Truth. Triumphantly man stands to day, still surrounded by the darkness of error, yet revealing in his aspirations; Nature's Principality. Like the bursting of the bud, like the gradual unfoldment of each tiny delicately tinted petal into a full developed rose is each human life.

Do you now understand the negative

Do you now understand the negative or dark conditions of error But ror is not a thing, it is a condition due to a lack of that thing which is Truth. Again read over carfully the introductory propositions. Then read:

"Suct a thing as an absolute untruth or error does not exist in nature. What we call error is out a mental condition which passes away when the mind dwells long enough upon the object with regard to which the error is postulated. From this it appears that the chief characteristic of truth is perman-ence, and that the highest truth is the eternal principle in nature."—Mohini M. Chatterjs.

(To be Continued.)

Philosophy and Facts.

Written for the LIGHT OF TACTE

THE SOUL'S INTUITIONS

Influences of the "Inner Light" on Belief.

WHAT PYTHAGORAS, PLATO. AND ARISTOTLE TAUGHT ON THE HIGHER CONSCIOUS-NESS

Intuition Progressive-- The Crite. ria of Truth or How Valid Intuitions are Recognized.

Tradition, Spiritualism, and Theosophy Viewed in the Light of the Intuitive or Harmonial Philosophy.

Individual Ascension Gained by Altruism or -Love the to Neighbor."

THE NEED OF THE HOLR.

JOHN RUTHERFORD, BOKER BY THE SEA, SUNDERLAND, ENGLAND.

"Intuition is 'pure Reason' which does not always need for its growth the gymnastical exercises of the outward perceptive faculties. It is the inwrought wisdom of the eternal spirit. which ever transcends the schools, and confounds the templed doctors. .

Intuition is the central dialecticion who inspects the substantial principles of truth itself, like an infallible log at the throne of the superior animation, who predetermines the forms in which truth sha laddress itself to the individual mind."-A. J. Davis' "Great

"In the book I read, the good thought returns to me, as every truth will, the image of the whose soul. To the had thought which I find in it, the same thought which I find in it, the same soul secomes a discerning, separating sword, and lops it away, we are wiser than we know. If we will not interfere with our thought, but will not entirely, or see how the tafirs stands in God, we know the particular thing, and every thing, and every man. For the Maker of all things and all persons are the stand of the second thing and early his dread on. Maker of al things and al person stands behind as and casts his dred om niscience through as over things. Ralph Waldo Emerson.

Raiph Waldo Emerson.

"The spirit of man has gifts greater than the nighest powers of the under sanding. There is in him, dimned somewhat though it he, the divine power of intuition. This is the gift of genins which sees the hidden unity in the discovery of which all true pallosophy is striving. For there is behind all that which we term nature, one true severe unity, and to contemplate this amidst external diversity, is the especial gift of this higher reason."— Bishop of Oxford, address to British Association.

"All unprejudiced investigation of spiritaal mysteries is likely to be valuable, provided only two conditions are observed. The first that truth be sought for the betterment of the whole world, and not for any individual estimation or consolation; secondly that the investigator allows no fact suggested or revealed to influence him unless the motive be deduces from it receives the strong intuitive sanction of his own purest emption."—Lawrence Oliphant, Scientific Religion, etc. "All near-indiced investigation

No beaut is undication Does the Mystery open to to. Rober. Bro

The greatest English poet since Shakespeare teaches that intellect without statition and love must always be atheighte.

Were knowledge all thy faculty—then God Must be ignored.

The poet further asks,

Who forged that other inflaence,' That head of it ward evidence By which we doubt against the sense.

We rise above Materialism solely by the power of what Tennyson justly calls the "Sweet Voice." The intellect works admirably in its own special de-partment of external realities; if howpartmen: of external realities; if how-ever we would mount the heights, it is the "Inner Light," the Etherial Ecason, if I may so call it, that must illuminate. When the divine inmost principle in Human nature inspires, we leave the sectarian theological arena, and rise in-to the sphere of wisdom. This light of the soul, instead of separating the ob-jects of nature and classifying them in. jects of nature and classifying them in-to various species, seeks rather to unite them, to find the one fundamental es ence by which they are upheld; to dis-over the great presiding principle by sence by which they are up rinciple by over the great presiding principle by which they are maintained in antroken harmony. The intellect deals with separate objects, viewed in their specific or generic character; the intuition has to do with them as forming parts of one vast totality, of which it discerns the basis, the origin and the end. With the phenomena of the human mind it is the same. The understanding classifies faculties or centres of mental action; the intuition dives deeper; it tion: the intaition dives deeper; it looks to the nature of the principle from which faculties spring, and views the soul, not as split up into segments, but as a unity, expressing the will and

but as a unity, expressing the will and purpose of its great archetype. With the light of the intellect alone, the Supreme Cause is ignored, but when this intellectual force is vitalized by the spiritual power, the light of a landscape is descried stretching away into infinity; and the truth is recognized that the soul is not self-created, have is descendent on a higher nower. It but is dependent on a higher power. is felt that there must be a type after which it was formed; a self existent es sence from which it proceeded; a Su-preme Causative Universal Mind which has produced the evolution of all human entities.

man entities.

If the universe as a whole shows the most perfect harmony, all the parts thereof symmetrically adopted to each other, all proceeding onwards like a machine infolicity complicate, yet never clashing in its minutest wheels and meramants there is clashly some and movements; there is clearly some Power vaster than the external unirower vaster than the external uni-verse—a spiritual immanent force so to speak which has pre-ordained its har-mony, and keeps the whole system from perturbation. The conclusion is irresistible that if there he dependent existence, there must be absolute existence; if there be temporal and finite beings, there must be an eternal and an Infinite One. Thus intuition graspe the mystery of existence, the problem of destiny.

The early Greek philosophers I find draw a broad distinction setween the logical and intuitional consciousness. Pythag tras beid that we are made conversant with axiomatic truth by the higher consciousness, and that the lower consciousness reasons upon the elements already supplied. In Heracilius the same two forms of consciousness appear. To quote Pisto on this question must be well nigh superficus. The power, the trithfulness, and the sublimity of his philosophy result from a more than ordinarily full and distinct appreciation of the logue or divine word by which we are brought in to direct contact with truth. And Aristotle did not fall to see that all reasoning must start from interprecipies, and draw a broad distinction between the log must start from first principles, and that the critical faculty by which we infer one truth from another is a very different form of intelligence from the innate power of the soul by which we have an intuitive perception of the pri-mary elements of which all truth conelata.

The infultive or Harmonial Philoso
phy receives little favor at the hands
of modern scientists. They point out
that the sesent of the interior consciousness has been claimed, and is
cialmed now, for the most irrational
dogmas. No doubt religionists have
"faith" in the truth of many stupid
notions. This however can not be "inmer Light." A line must be drawn between agerration and inspiration. True
inspiration can never run counter to
the exact laws of thought, and to real
science. While a communication from
the inmost soul may transcend the external consciousness, it will not bear
marks of distortion, of superstition, of

imbecility, but will be of a pure and elevated description, and grace human nature with power, dignity, and glory, giving the clearest intimations of the exalted destiny of the spirit hereafter. In its inspiration the really advanced soul will not discard its faculty of Cansality—the power of looking along the line of cause and effect, but the rays of this penetrative element will be carried up to the higher plane, and its faculty of ideas in the world, it were wors soon of all fogs from the mental atmosphere, and producing all sided harmony. John Wesley was great in moral inaptirelion, but the radiations of his faculty of interpreting the living voice of four look, but the radiations of his faculty of as it speaks to us in the phenomena y set in moral inaptirelion. giving the clearest intimations of the exalted destiny of the spirit hereafter. In its inspiration the really advanced soul will not discard its faculty of Cansality—the power of looking along the line of cause and effect, but the rays of this penetrative element will be carried up to the higher plane, and its effect will be exhibited in the dispersion of all fogs from the mental atmosphere, and producing all sided harmony. John Wesley was great in moral inspirition, but the radiations of his faculty of Causality are absent from his "faith," and he taught the doctrine of "substitutions". tion, but the radiations of his faculty of Causality are absent from his "faith," and he taught the doctrine of "substitution" or salvation by the "bood of Jesus." This is distortion, superstition, and therefore can not be voiced by the apirit. Clearly then intuition is not independent of other centres or faculties of the soul.

In gazing upon the actual elementa In gazing upon the actual elements of knowledge, our perception of their truth in all its fulness depends upon the extent to which the native faculty is awakened and matured. The science of music is absolutely the same for every human understanding; but the real percention of harmony torus activations. ception of harmony turns entirely up-on the extent to which the direct sensibility for harmony is awakened. And so with regard to every other subject which involves the direct elements of an persensa was truth. The intensity with which we realize it depends upon the state of our intuitional conscious-

latuition is therefore progressive.

The laws and rules of formal logic are exactly the same now that they were in the time of Aristotle; and the application of them to any class of facts, which may be known to each age, is made in every case in the same manner, and much about in the same degree. ner, and much about in the same negree Errors in particular sciences have gen-erally occurred through all the facts not having been before the investiga-tors. If all the facts had been given and looked at free from blas, an unasand looked at free from olas, an unas-sallable result would have been estab-lished. Thus no absolute logical prog-ress is observable. But if we move from the logical to the intuitional con-sciousness, instead of an almost stand-still, we find a perpetual variation, and regarding manaind as a whole, a conat progression.

The question arises what are the eri-The question arises when teris of a true intuition? Philosophi cal thinkers recognize these as distinct unaccessity. When an ion has actained to such a intaition has attained to made a state that its simplest expression is recog-nized as conveying an idea perfectly distinct, invariably the same, and uni-versally drawn forth from the human versally drawn forth from the naman-soul when placed under proper condi-tions of development and finally veri-fied by the concurrency of all its practi-cal deductions, then it may be regarded as possessing the marks of certifude. So far, indeed, as human certifude can

Individual immortality comes exactly within this category in every respect. It is a universal intuition. The continuous improvement of the soul, af-ter dea h. is another, but false external teaching closes the mind of the masses teaching closes the mind of the inassect to it. The so-called religious world builds, not on primal intuitions, but on tradition, which is in most cases mere by the distorted intuitions of undevel oped men. The principle of tradition looks upon truth as something already porter and train as an attended them gropes its way backwari amongst the gloom and uncertainty of past ages in order to find it. Alas! what can result from such a process but an interminable un-certainty as to what we are to select and what to refuse? And even if we and what to refuse? And even if we did succeed in grasping just that which we searched for what would it be but the dead and withered skeleton of a truth, which once, indeed, possessed vitally, but which now, drawn forth from the sepulchres of the past, has no life in the present consciousness of humanity and present consciousness of humanity and the past of the past, has no life in the present consciousness of humanity and the past of the past, has no life in the present consciousness of humanity and the past of the

as it speaks to us in the phenomena of his the present hour. Against the sixty sentimentalism that sees nothing to: sentimentalism that sees nothing but visign glory in antiquity, nothing but visign ity in the present age, we earnessly procest, as being inhuman in its nature, a libel against the Supreme, and faits less to the real spirit and power of apritual and scientific truth.

The liber of medicinary and the recovery is now

The idea of apirit intercourse is perfectly consonant with the inspiration of intuition. We see that the influence of intuition. We see that the ins mind can not be consined. AH mutual sympathy are united. All minda in further that even certain social cond further that even certain social contains are necessary for our higher intaitions to develope themselves, and become fully realized as a part of the laward life of humanity. Just as the tree sends forth its roots to gather noursalment from every side, so also when our spiritual emotions are once awakenet, they seek the aid and support of fellow they seek the aid and support of fellow ship; they essay to strike their room deep into the soil of humanity, both here and in the higher apheres, and in this way to grow up like some wast tree into full and perfect proportions. The apiritual emotions, indeed, beyond all others, exhibit this tendency. Their strength, their tenderness, their whole social character is such, that they produce the strongest a finities, the most duce the strongest affinities, the most deeply rooted friendsuips, the most deeply rooted friendaming, the most inresistible attractions between minds
which stand upon the same stage of reingions impulse and idea. The office of
this union of spheres, of this fellowship is to realize first the perfect life,
and develope it into a complete system
of vital energy; that it has next to
preserve it from being lost in the darkness of superstition or crushed index
the power of gross Materialism; that in
has finally to propagate it amongs; all
the nations of manuful—and thus to
prepare the immortal spirits of this our
lower world for the communion of the
world above. world above.

world above.

It is a primal intuition that the soul, as an individualized entity, begins its career in this world. Considered as substance or God stuff, it never had a beginning, but it has a beginning but it has a beginning and material organism. Mrs. Annie Besant, of terial organism. Mrs. Annie Besant, of Theosophic fame, teaches that after the Inecacionic tame, teaches that after the physical organism had matured to a certain point, the "aona of wiadom, ready for re-birth, came down" and took up their residence in the prepared tooles. It is the rational and intaiting-al idea that the divine principle was within the "bodies" from the beginning. and that development consisted of ma-turing the spiritual body and its venicle, the physical organism for the ex-pression of the God or inmost divine

"As we track the course of development through the geologic ages, and the successive ranks of the animal and vegetable world, we plainly see sensibility.perception, intelligence, will, and the mural sense constantly increasing. This steady elevation of life is unmissionally no matter how many lines. Into sceany elevation or fire is anima-taxable, no matter how many lives, how many tortures it costs, provided that some butter organism, some new faculty, some fuller unfolding of our psychical life may be purchased by the atruggle. But for happiness the ev-bit on seems to have contented that? atruggle. But for happiness the evilution seems to have contented itself only in a minor degree. The pleasure and pain of individuals, the destruction of whole species, to not much mat

off, as some ignorant "mediums" assert,
"as a man casts off his cost." Reinearnation or "re potting" is not an intuition but an abberation. It is a doctrine
prevalent in every lunatic asylum.
Just hear Mr. Maitland's "researches"
as to how he came to know that he is
an incarnation of the Apostle "John."
He says, "While writing I was suddenly selzed with the desire to exchange
supposition for positive assurance, in
regard to my identity with "John'; and
looking up from my writing I mentally
put the question as to my inmost self,
being, as was my invariable wont, absolutely calm and collected, and without the smallest expectation of a response. May I be quite certain of the
reality of my seeming recollections of
having been John, the evangelist and
seer, and that I am truly a reincarnation of the soul that was in him! The
response to this question came with an
instantaneousness and force which off, as some ignorant "mediums" assert, Instantaneousness and force which seemed to imply that the question had been prompted and expected in order to make answer to it. It was electric for its swiftness, vividness, and inten-sity, and seemed to radiate from the extremities, and it consisted of a mighty yes."

After this I am not surprised when

After this I am not surprised when Mr. Maitiand relates that "Anna Kings ford was none other than the relucarnation of Anna Boleyn, who was the reincarnation of Jean D'arc, who was the reincarnation of Faustine, wife of Marcus Aurelius, who was the reincarnation of Mary Magdelene." In my time I have met with a large number of people who believed they were "reincarnations." and in every instance they were "touched." This means that they were "touched." This means that they had a hallucination. Although one individual was on his fourth "round," I observed he had not got over the alco observed he had not got over the alcoholic habit. It strikes me if he goes on imbibling, instead of lightening his burden at each "re birth," he will increase it. Mrs. It chmond when controlled by spirit "Dr. Rush" gave us the "philosophy" of how these broken down, bankrupt souls, (seek to control matrons and obtain "re-embod ment." The subject is shockingly disgusting. Psychological or spiritistic insanity has, I believe, in this doctrine of "re potting attained its summit; but I deeply regret that this low, filthy defusion gret that this low, filthy delusion should have fastened itself on the brillant Mrs. Richmond. She has really a reputation to lose which can not be said of some other hypnotic spouters who curse the cause with their insan-

The soul has been well described as The soul has been well described as "that side of our nature by which we are in contact with the Indinite." Like God, it is absolutely perfect, and needs no "development." The object of life is to unfold simp y a medium for its expression. If this medium gains abnormal centres or faculties, these ultimatemal centres or faculties, these ultimate-ly must be starved into subjection. The millionaire, for instance, who has The millionaire, for instance, who has created a monstresity in an organ of "acquistiveness" must change it, direction and overcome it 'Re embodiment, even if possible, would increase instead of diminishing the evil, as the attraction of the subject would be, to his old modes of life, and the rothing in of sheals. The path of salvation lies in aitruism—working for the benefit of others; and until we get rid of all the parasites on our pittorms who labor through and by acquisitiveness," our philosophy will never gain real tangible ground as a factor in advancing and accurating life.

The path to gain the higher philo

The path to gain the higher philo soulce inspiration is not through spouts or through self by motism, but, as Swedenborg long ago asserted, through "performing uses" and ex re's lag" practical love to the neighbor." The ther light is not concerned with insane egotistic questions as to whether the quest oner is "John" or any other peranage. Genuine inspiration is simply an exalted state of the intuitional faculties, and is enjoyed often by the activity, philosopher, and artist. It is exhibited in the philosopher not so much by his powers of analysis as by much by his powers of analysis as by his seising distant analogies, by ascending with a sudden leap to general conceptions, by embodying his inward bless in some theory or hypothesis which forms the basis and gives the direction to inductive investigation. He has in this way a sight of truth in the concrete previous to its being evolved by a legitimate induction. In the artist intuition gives an immediate

realization of an ideal beauty which he | Written for the LIGHT OF TRUTH.

strives to express in outward form.

It is time now Spiritualists aimed at a higher inspiration. So far only an external success has been sought, and a dismal fallure even in that is the re-

"Retter have failed in the high aim, Than vulgarly in the low aim succeed.

Spiritualism has, through the queer erformances of its "inspired" talkers, performances of its "inspired" talkers, and its dishonest traffickers in "phenomena" long enough been the laughing stock of the world. The call, in our ranks, of the hour is for mentally same ranks, of the hour is for mentally sane and physically healthy people. The mass of Spiritists are in a worse slavery than the Romanists. Most Spiritists accept the word of any spirit-fool, instead of hearkening to the divine voice within their own souls. They even imagine they have thrown off the doctrine of "substitution," but they have it in a much more degraded form than the socalled orthodox. The "evil spirits" are indeed dear to them. These perfectly and completely account for all the abberrations of conduct. We want editors like the editor of the Light of Truth who has the courage to speak out. In conclusion I would ask all to accept the advice of Mr. Savage, who, in his excellent new work—"A Man"—says: "Let me be physically all I may, let me make myself mentally all I may, let me be cultured and balanced all that I can, so that my opinions may be of worth. Let me cultivate the artistic let me be cultured and balanced all that I can, so that my opinions may be of worth. Let me cultivate the artistic side of my nature until I am in love with beauty, and can distinguish beauty from the commonplace, and from ugliness. Let me develope my affectional nature until I instinctively turn to all that is lovely and of good report. Let me cultivate myself spiritually, and grow into the nature of a man so far as my soul is concerned; then, when I am something, when I know something, when I possess power, when I can stand as a unit, when I count one, then I can serve. I can be of no benefit if I have no power. I can not teach if I am ignorant. I can not not teach if I am ignorant. I can not lift up another if there is no power of inspiration in me, Let me become then, all I may. Let me be myself to the fullest, and then let me give my self to humanity, and out of this voluntary association of developed, cultivated, rounded individualities, we shall at last have a perfect society."

Intelligence on Mars.

Year after year, when politics cease Year after year, when politics cease from troubling, there recurs the question as to the existence of intilligent, sentient life on the planet Mars. The last outcrop of speculations grew from the discovery by M. Javelle of a lumin ous projection on the southern edge of the planet. The light was peculiar in several respects, and, among other interpretations it was suggested that the inhabitants of Mars were flashing mes inhabitants of Mars were flashing mes sages to the conjectured inhabitants of the sister planet, earth. No attempt at reply was made; indeed, supposing our astronomer royal, with our best tele scope, transported to Mars, a red riot of fire running athwart the whole of London would scarce be visible to him The question remains unanswered, probably unanswerable. There is no doubt that unanswerable. There is no doubt that Mars is very like the earth. Its days and nights, its summers and winters differ only in their relative lengths from ours. It has land and oceans, continents and islands, mountain ranges and inlead ease. Its polar regions are continents and Islands, mountain ranges and intend seas. Its polar regions are covered with snows, and it has an atmosphere and clouds, warm sunshine and gentle rains. The spectroscope, that subtle analyst of the most distant stare, gives us reason to believe that the chemical elements familiar to us here exist on Mars. The planet, chemically and physically, is so like the earth that, as protopissm, the only living material we know, came into existence on the earth, there is no great ing material we know, came into exis-tence on the earth, there is no great difficulty in supposing that it came into existence on Mars. If reason be able to guide us, we know that protoplasm, at first amorphous and unintegrated, has been guided on this earth by natur al forces into that marvelous series all forms and integrations we call the animal and vegetable kingdoms. Why, under the similar guiding forces on Mars, should not protoplasm be the root of as fair a branching tree of living beings, and bear as fair a fruit of intelligent, sentient creatures?—London Saturday Kreises.

WHEN THE HEART IS OLD

Something For Elderly People to Read and Endorse, and For Young People to Consider.

[BY SPIRIT WM. BARRON.]

It is said that "there is a tide in the affairs of men, which, if taken at its flood, leads to fortune." But fortune is without value if the heart is old. I have seen elderly people who were bowed down with sorrow, notwithstanding the fact that plenty graced their boards, and their bank account was full. Indeed, their hear; s were sad at the memory of a loved face gone, or that ingratitude from children or socalled friends, "which biteth sharper than a serpent's tongue." Old people remember the past; their courtship days; the warm glance of loving eyes, and pleasant days with the object of those they love, but who have gone before. Such remembrance is always with them. It must not be supposed, however, that their hearts are old.

Who has not seen the gray-haired grandfather play with his loved off-spring, and who has not seen the old grandmother's eyes moisten with glad tears at pleasant memories? Of a truth the heart payer grows old Age bethe heart never grows old. Age be-longs to the exterior, not to the interi-or; and if we mistake not, age is only a or; and if we mistake not, age is only a bodily infirmity, and not that of the inner spirit, Said Prof. Fowler, in his "New Physiognomy," "I have seen sweeter faces at seventy than I ever saw at seventeen," and these sweet faces are the result of a beautiful spiritual life, which so attunes the face and heart, that they never grow old.

Do we make our own faces? Most as uredly we do. Hence, some grow in

as uredly we do. Hence, some grow in beauty, others in force, others in ugliness, etc., but it must be remembered that no matter how feeble the step, and how sorrowful the expression of a face, the heart never grows old. Hence it is that elderly people's feelings are often

wounded at remarks—their features are old but their hearts are young.

There is a beauty in age, if life has been correctly lived, that passeth all understanding. Such is valuable beyond all price. These are the mortals that the transfer is a probability angels for the understanding. Such is valuable beyond all price. These are the mortals that make beautiful angels in the world to come, and these old people with young hearts are the saints on earth who scatter sunshine and good deeds wherever they go. It is they who, as a rule, speak the encouraging word—do good deeds, point erring mortals in the right direction and do that tals in the right direction, and do that

There is a beauty in youth, manhood, and old age. Youth is filled with glamor and sound, manhood with deeds of daring and victories over discovered. glamor and sound, manhood with deeds of daring and victories over difficulties, but old age is the sweet season of rest of mind, and should be of body, when we can calmly think over the perils passed and duties well performed, which is likened unto sweet sounds upon the waters of a moonlit sea.

See to it, therefore, that you reach old age with a clear conscience, and our old age with a clear conscience, and our word for it, as you sit and think pleasantly over life's rugged journey, the recollections of good deeds will be a galaxy of pleasane sweeter than bank accounts or large possessions. Thus in the evening of life, when the shadows lengthen—when a hush comes over a tunniltuous life, and when sad improved one which call, any appleasant over a tunuituous life, and when sad impressions, which call up unpleasant memories, steal silently into the mind, the memory of good deeds and kindly actions will outwelgh all of earth's bravuras, and will bring a sweet peace and a giorious memory, to which all on this earth will count as nothing.

Thus the heart will be kept young. Thus old age will lose its terrors and become beautiful: and thus we will pa

Thus old age will lose its terrors and become beautiful; and thus we will patiently and expectantly wait for the dip of the oars of the boatman pale, who, with amiling face, will ferry us over the river to the abode of the blest, where the heart is always young. As season follows season, so youth follows age in the next world, as age follows youth in this world. At our passing away we drop the infirmities of

the flesh (age) and live with our hearts and faces fresh with youth, and this pleasant anticipation ought to greatly lighten the sorrows of age, which, to say the least are as transient almost as the break of a wave. We grow old here, and youthful in the world to come. Here our hearts may grow a little old, but there they will pulsate with youth, as of yore. Indeed, the heart is always young. It may stop a pace in old age, or seemingly be old, but this is only an infirmity of the outward expression of the flesh, and not that of the heart itself. Old hearts (so-called) have a sweeter music pulsating in their cells, than young hearts ever dreamed of. Some day these things will be made plain, and some day we shall know that the heart is always young.

What Spiritualism Teaches.

1. It proves Man's Immortality, and

the existence of a Spiritual Universe.
2. It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering

assurance of eternal progress.

3. It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.

4. It denies the immoral and soul-

corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Savior.

5. It ignores the degrading conception of a partial and vindictive God, and su stitutes the worship of an Infinite, Eternal, and all-perfect Spirit, as Alpha and Omega, all Love, Wisdom, and Law.

6. It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

7. It is the death blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and

of all reforms that tend to elevate and benefit humanity.

8. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs

on any one.

9. Concerning all spiritual life, state, and being: Spiritualism accepts no theories that are not sustained by proven facts and corroborative testi-

mouy.

10. Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its concensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

Spiritualists have no creed, but may

all unite in the following summary:
I believe in the Fatherhood of God,

The Brotherhood of Man.

The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here.

And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.—Emma Hardinge Britten.

The effect of a number of different The effect of a number of different substances on the germination of seeds has been tested by M. Bruttini with solutions of 1 to 2 per cent. At the end of four days, seeds in a saltpetre solution had sprouted to a degree quite equal to that of seeds in pure water, but solutions of mercuric chloride, ferric chloride common salt, and notassic phose. ride, common salt and potassic phos-phate had much retarded or entirely prevented germination.

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CORRESPONDENCE

Letter From Mrs. Longley.

The Flesta-President Barrett in Southern California-Noted Workers on the Pacific Coast.

MR KDITOR AND FRIENDS :- Since my letter in the Light of Truth Los last letter in the Light of Truth Los Angeles has worn a gala appearance for five consecutive days, that period having been given up by the city to fun, frobe, and general time of rejoloing and display. The annual Fiction, or Carnival, of this "City of the Angels," always brings a force of happy faces to the streets, and makes the entire populace and its guests a throng of merry frolickers, whose whole aim, for the time, is that of fergetting trouble and care, and thinking only of cleasure the time, is that of fergetting trouble and care, and thinking only of pleasure and fun. The colors of the Fiesta are red, yellow, and green, colors dear to the Spanish and Mexican heart, and the entire city, during the carnival days, presented a rainbow-like appearance from the streamers, festoons, draperies, and other arrangements of these gay hues which decorated shops and residences, or were worn fantastically by many merry makers that lined the merry makers that lined the

In the beginning of the festivities a beautiful and refined lady of the city was chosen queen of the carnival, who was duly seated upon her throne amid the rejoleing of her loyal subjects. The whole appointment of this display was whole appointment of this display was most gorgeous; the apparel of the queen at each appearance was of most magnificent beauty, and the whole toutes semble of sovereign and maids of honor being such as to elicit the admiration and approval of the populace. Each day of Fiesta witnessed a grand parade, each of which made a fine display. That of Wednesday included a gorgeous turnout by the Chinese resiments, which presented an entertaining and brilliant spectacle. The procession of school children on one occasion, in flower bedecked floats, made the pret flower bedecked floats, made the pret tlest of sights, while the flower parade of the closing day proved to be one of the most beau iful displays the coun-try has ever seen. The queen and her retinue was always an attractive feature in every parade, and one that the public never tired of gazing upon. Fiesta ended with a carnival in the streets at night, when all who appeared without masks were buffeted about and pelted with flowers or confette by the rollicing masqueraders, who seem to own everything at once.

But the festival is a thing of the

But the festival is a thing of the past, the city has quieted down. Tourlets are departing eastward from Los Angeles and Passadena quiet reigns.

From the Fiesta to the advent of Professor H. D. Barrett—the President of the N. S. A.—in Los Angeles is but a breathing space. The spiritual latic public turned out in solid ranks to listen to his enthusiastic and brilliant. latic public turned out in solid ranks to listen to his enthusiastic and brilliant

listen to his enthusiastic and brilliant discourses.

On Sunday, May 3d, he lectured four times; morning and afternoon in the bandsome theatre, under the auspices of the Harmoniai Society, of which Mr. Dye is the efficient president. In the evening, that at the Truth Seekers meeting, and later in the First Spiritual Society. Each society gave President Barrett every courtesy and attention. Mrs. Ada Foye, the wonderful medium, is presenting the philosophy and phenomena of our cause to the Harmonial Society. Mr. Colville is ably lecturing the one First Society. Both of these talented platform workers gave President Barrett cordial greeting and loyal support. It was a pleasure for Mr. Longley and myself, too, to once more grasp the hands of Mrs. Foye and Mr. Chillie in tender greeting and spiritual fellowship and to feel ourselves one with them in every good work. one with them in every good work.
Also to receive a visit one day in our
home from Miss Young, the indefatigabie worker and genial woman, whom
all the world—in our ranks—that know

and Mrs. Foye, each of which had a head rest of fragrant blossoms; that of the President of the N. S. A composed of Calla Lilles and White Carnations; and that of Mrs. Foye of Carnations; and that of Mrs. Foye of beautiful red and white roses. The exercises of the evening consisted of musical selections by Mrs. Sanford Johnson, who is a fine trance and slatewriting medium—and vocal metodies by Mrs. Sherwood, Mr. Barnett, and his daughter, Zoe, Mr. and Mrs. Longley, and several others whose names I did not eater. A choice conding by Mrs. and several others whose names I did not catch. A choice ceading by Mrs. Dr. Palmer, speeches by Professor Bar-rett, Mrs. Foye, Mrs. Longley, and others, and social converse between the members, of which dainty refreshments were served. A happy time and a joy-ous occasion was the verdict of all who participated in this affair when passing indement month. judgment upon it.

We have had the pleasure of enter

We have had the pleasure of enter taining President Barrett for several days in our rose-embowered home in Passadena, and the good folks in the city have had the privilege of listening to a public discourse upon "The Higher Aspects of Spiritualism" by this gitted orator. The lecture mentioned was given in Odd Fellows' Hall Wednes day evening, May 6th, which I may truly say produced a profound impres sion upon his hearers, many of whom were church people of different de-nominations. Professor Barrett has nominations. Professor Farrett has had the felicity of meeting with several of his relatives, who are residents of Passadena. All who have met this genial gentleman and faithful worker have been pleased with his visit. worker have been pleased with his visit to this locality, and we trust that it has been as enjoyable to him as it has been to the friends whom he has met. We hear nothing but good reports of his work through the great West. Of his successes and triumphs upon the lecture platform, of the favorable reception he has met with at the hands of editors and reporters; of the many places where prejudice against Spiritplaces where prejudice against Spiritualism prevailed—that he has captured with his logic and elequence. All this is a matter of history, and is recorded in cities, towns, and villages where he has been.

Mrs. Ada Foye is doing a grand work, as she has constantly been doing for many years in the cause of Spiritualism. Hundreds flock to listen to the wonderful tests that fall from her lips upon the platform. She is a settled pastor over a large, it urishing society in Chicago, but owing to her feeble health she has come to southern Call fornia for a time, and is now ministering to the Harmonial Society and the public in Los Angeles. Her tests are wonderful, carrying conviction to the doubter, instruction to the uninformed, and comfort to the sad. Mrs. Ada Fove is doing a grand work

doubter, instruction to the uninformed, and comfort to the sad.

Mr. Colville is doing a good and instructive work in Los Angeles, Pasadens, Long Beach, and other places. He and his guides are a host in themselves, and are always to the front.

As for ourselves we keep busy. My companion finds congenial occupation at his instrument, composing melodies and putting into musical settings the poetical effusions given by my guides. Psychometric work, medical practice, the Light of Truth message department, and household duties leave me but little idle time; yet work is healthy, and we are better for it. My guides, in connection with their developing and healing labor, make themselves mani in connection with their developing and healing labor, make themselves manifest in many places. I hear of them from different quarters. Lotela has even visited a lady in Germany, and made her presence known. The lady writes me how happy she was to receive the influence of my messenger soirit, while Lotela is delighted that she could go so far and do so well.

I thank Bro. J. J. Morse for his kindly words of me in his recent letter to the

I thank Bro. J. J. Morse for his kindly words of me in his recent letter to the LIGHT OF TRUTH. My companion and I will be truly glad to welcome him to our home should be come this sunny way. We recognize him as a valued worker in the spiritual ranks. Our love and greeting to all the friends.

Passadena, Cal., May 9th.

of Mr. Colville's labors, remembers and loves.

On Monday evening May 4th, a reception was tendered President Barrett at the spacious pariors of Mrs. Howeli's. Profusion of flowers decorated the bandsome apartments—conspicuous among which were the chairs of honor occupied by Professor Barrett C. Smithson.

From the Pacific Coast.

Somehow our beautiful Coast seems neglected as to notice of its spiritual neglected as to notice of its spiritual undertakings, especially Los Angeles. There are at present, and I think will continue, three dourishing societies holding each Sabbath two interesting meetings. The First Spiritual Society, whose president is Dr. George W. Carpender, is now enjoying the ministrations of W. J. Colville, who needs no commendatory reville, who needs no commendatory re-marks. He has been here nearly two

The Harmonial Society is reveling in The tlarmonial Society is reveiling in the offices of Mrs. Ada Foye for a term of six months. She is here for her health, and, I believe, is to return to her charge in Chicago at the expiration of that time. If only the "fountain of perpetual youth" could be found for such as her! S. D. Dye is their efficient president. president.

The Truthseekers-and by the way like that term—has, under the faithful auspices of its progenitor, John Brigge, grown from a mere handful of followers into a large band of earnest members. It is especially harmonious, and makes a speciality of assisting novices in mediumship—encourages local talent estirely. Smaller unadvertized

ent estirely. Smaller unadvertized meetings are also held.

We never had so many efficient mediums among us as now, Mr. E. K. Earle has spent some months here, and has done a work among inquirers and skeptiles that care not be estimated. ties that can not be estimated. The mere mention of his name creates a murmer of applause. It seems as though he could not be spared from us, but Mrs. Foye is equally appreciated in her phases.

Ten years ago we could not hold enough interest in such meetings to pay the expenses of one small hall. Now hundreds flock to hear the philosophy. ophy expounded and to enjoy the phenomena. Ella LUCY MERRIAM.

Lake Pleasant, Mass.

Lake Pleasant, Mass.

President Dalley, and Directors E. A. Smith and L. E. Henry, were on the grounds May 2d, and men have been busy cleaning them and putting them in good condition, so that everything is now ready for the summer visitors. A great deal of building is being done, Mr. Hilliard has bought another large lot on the Highlands, and is erecting a file two-story cottage, and Miss Josephine Woodroffe, of Brooklyn, has arranged with F. A. Blokford to have a new cottage built for her on Turner St. On the old grounds our "hull corn man," John C. Baldwin, has renovated his cottage, and has had erected a fine large dining-hall for the accommodation of his customers, and Mrs. S. S. Brown has newly fitted up her house and grounds on First avenue. Mr. Jas C. Lawrence, of Sag Harbor, N. Y., has purchased the property of Mrs. Maude Lord Drake, and is going to make extensive improvements to the cottage. Mr. Lawrence and his friends will be a welcome addition to our list of campers. Mrs. W. I. Rice has purchased the Hodges cottage on Lyman street, and has had it practically rebuilt.

The steamer and boats are being put in good condition, and will be on the

It practically rebuilt.

The steamer and boats are being put in good condition, and will be on the lake ready for use by May 15th, while lovers of fishing will reap a harvest this season, as the lake seems more than usually well stocked with base, pickerel, and pont.

I have received word from Practical

pickerel, and pont.

I have received word from President Dalley that, through a delay in engaging a speaker for July 5th and 12th, the circulars were delayed in printing until May 15th. I will mail them to the friends as soon as printed, and would request those sending me letters of inquiry to kindly inclose stamp for return answer, as when I am receiving an average of twenty letters of inquiry daily, the postage on the answers is quite an amount at the close of the season. Beason.

Mr. J. Russell Biskford, who prompted as satisfactorily at our dances last sea-son, and who will occupy the same po-sition this year, was married, April 30. h, to Miss Lancaster, a well known planist of Greenfield, who will be a welcome addition to musical people at the camp this season.

Thirty families are already upon the grounds, among them being—on the Highlands, Mr. A. G. Sower and family, Mr. and Mrs. A. C. Carey, Mrs. G. W. D. Lyons and family, Mr. Lambert and wife, and Mr. and Mrs. A. E. Hilliard; on the old grounds, Dr. G. W. Keith and

wife and Mrs. Tozler, Mrs. E. A. a. kins and Miss Lizzie Danforth, Mr. James (who is busy beautifying bluff with its usual border of flows Mr. A. A. Frail, and several families ready mentioned in a former issue. A. Folls and wife acrived on May and have opened their cottages, see

of the guests having already arrivers if any campers wishing to rent of ges to visitors this season will sent their terms and location, I will a their terms and location, I will ame them, as I am receiving calls for code ges daily. The botel is being more furnished, and a number of the male are to be lathed and plastered, will be a much needed improves a Messrs. Squires and Conant are a wing a go-ahead spirit which is very all the proposition with the bots all rable in connection with the bots. sirable in connection with the hote

rangements.
Madame Mullana, the well had Madame Mullana, the well had test medium of Broadway, arrivel a her new cottage on May 24tb, when a patrons will find her.

Any one desiring commercial men leges at Lake Pleasant this so bi should communicate with Dr. 18 Smith, Brand m, Vt., at once, as all oc tracts will be closed May 31, 1826, ye ALBKET P, BLINN, Cledgi 603 Transport St. See th

603 Tremont St., Bontl

Brooklyn, N. Y.

Allow me to call your attention to the fact that a "First Spiritual Miss ba has been organized, and is in full of ation in this city, at a hall knows Co Operative Hall, Howard avenue, Co Operative Hall, Howard avenue, out of Broadway. This mission been organized through the energy try perseverance of Mr. W. Wines Sare or a most indefatigable worker in cause. Mr. Sargent is waging peaking ble warfare against old school the gy by arbitration, although when alon requires he does not hesita draw from its sheath the swort truth with which to slay error.

In paychic work he is assisted by Terry, the talented daughter of me late Samuel it Terry, that scholing.

Terry, the talented daughter of me late Samuel H. Terry, that school we contributer to the Light of Trutk, an expounder of the Hebrew Script part of the Albert Script part of the subject where Mr. Terry level and is lecturing on Coristian cyclal trothe edition of all hearers. fore the editication of all hearers. The fore the First Spiritual Mission protects to be known by the title of "Christ the Evolutionists" in contradistinction the much abused and frequently represented title, "Spiritualists."

The singing is led by organ last mentation through the mediumship a manual of the mediumship and the contradiction of the co

Mrs. Ida C. Hawkins, who also heals sick through music. See I Sam, Ider 14-22, how David by music cast on the evit spirit that was troubling 8 the "History repeats itself."

These meetings will be kept of have during the summer months when the meetings of like character and tohurches have closed their doors. It easy it is to add steeples to their character and to add the steeples to their character and to add the steeples to their character and to add the steeples to their character and the steeples to the steeples t



The Church of the Dui se

Chicara III. of particings in the First Spiritualist Operant I little insultar na leat letter. Charest I live means the track of that or means arreaded the including his life of participations, and the include of the Social arrests of the Social arrests. in succession. The furencial the State of th deepeed manages mad the time had come were had been supply stouch made a forward step, and it comes way in ounce appear declare feed and its incomplicate the ward, but it no manages as the ward, but it no manages decreased. des Ormanies in a magin sireaders as the first step when he same and same and same and the first step and the first same and the first and the wife the seatement that I wouldn't be an appropriate the appropriate and the west of the seatement. would be a hard succession, all was expected from a large successor and a breaker has a succession as the guides proceeded to review the work in the passion processed to review the work in the passion. occured to review the worst if the pass year's of their medium a ministry—the gradient seating by the respective resulting apply the respective samples reachings of the respective major reachings which contracts if the sour reachings which contracts of the sour reachings which contracts of the worst need to some reachings with a second contract of the source of th mily they have those to be the trache toon which he straublie in organization is erecied. It is would known ins ite interpres market i these mye beer suppred and lossified by a great many of the salvanced fact ere of to-lay, and permeates not had much of their values spatistical litera permeases his hiry ture, out also the soutien word of many. But to trail V. Standard will being Bas to Ira L. Comments will resting the human of having reen the nextu-ment principle whom these grand and withderths tricks have been formulated resigni within Billion Dag Chie

To our own respective for the past twen-ty years, these excentive have been the TOM WETGE der dave irans De Mari the sustaining power in need areas trials and infinities, the "Sains of Gilcomi "in and limited of treating and of sor-row, the suppossing scall when reacting the historiand, heeren, a line light, by the possibilities of the "list beyond," showing that every next step must be one of progress and him designess

Supplied Applications of Application

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But not mail Stoney ast, when after a magnificent discourse, near and more, dignicied has gracious, eacress (es ten der, the guides cave a techaractur t their netwipes, and while maintaining the position as to Spiritualism gener-erally, which for all these years they have so must smily and persistently head, lendared the time had more to se-tablish a charen lipud the mais if these eachings and anided the dager meadings sièmes is their reaches production "The nares if the Soal." These and cast these, the fail impure of the acn ancement inwited 1940 the records and was received with inspiritual ap-paulus. Stips were as once promased applications for neurosciency, and the flas that his a lisecoling vince was massed, not a neuroscient of the ind suriety within with it may be not in the desired the same in the control of the second of the

Immediately after the discourse. manuse eminusiaem and insolutiv in-maralesed, permaps, in the history in Sparitualism, the smile analessee lourned to Orpheus Hall, where were of organization was press entire antience at was preceded wars, is ingularisation was invocative, with the few consolitations, which was formassated and soverpeed, contaming formassated and soverpeed, contaming the following decisionable in principles, as the mass spon which this course as ne me mais spin which fins obsered a prices, se formen. A solution in the obsertations, disk have which reads. Memore the public former and the more properties. The solution of a peak of a peak of the public particle will develop reviewed previous all singuest of its linear transmitted and the public properties. The passe properties and the organization of the public public properties. The basic principal properties and the organization of the public pu

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Message Department.

Questions Answered by Spirit John Pierront, and Spirit Messages Received Through MRS. M. T. LONGLEY, Medium.

Our medium, who is employed for this department, sits in a special circle each week at which questions are answered by the Spirit-President, John Pierpont—and individual spirit messages are given by such returning intelligences as can use her organism, all of which are reported by an amenuensis, and transmitted to this office for publication.

In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific, or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address Light of Truth Publishing Co. Room 7 512 Race Street, Cincinnati, O.

Report of Seance, May 5, 1896

[Specially Reported for the LIGHT OF TRUTH By Dr. M. A. Becher.]

INVOCATION.

INVOCATION.

Infinite Source of all blessings! Thou Divine Soul of all love and intelligence, we would quaff from Thy fountain of truth this hour and receive the gleams of light and soul power that shall refresh our souls and lift our hearts nearer to Thee, who art the All-in-All. We ask that we may receive benisons of good from Thy angel ministrants that an influence of harmony and peace shall permeate our lives, and not on ly that we may abord this influence for personal happiness and instruction, but that it may go forth from the place, borne upon the wings of love and tender ministrations unto human hearts in many places, who are in need of protecting care of helpfulness and good cheer. We ask for spiritual strength and guidance. We know that there are holy ones who have met with many experiences, and have been up lifted to their high estate, because of the victory which they have gained over the carnal things of time and sense, and have grown wise and strong in spirit, and have thus fitted to assist other struggling souls onward and upward. It is to such as these we turn this day seeking their benedictions, asking their aid. We cosire the influence of such, because they have gained their freedom by self effort; because they have grown in happiness by the sacrifices they have made. May the atmosphere of this place be permeated with the beauty and fragrance and all things that are of spiritual origin. May the atmosphere of each one who is present, whether incarnated in the physical, or decarnated, be such as shall only lend a sweetness and a power to their environments; may we. Oh Thou Divine Father of all, Thou Supræme Goodness, unite in hazmony and sympathy and fraternal concord of relationship, banding ourselves together as true brothers and sisters for the good of all. Amen. Infinite Source of all blessings! Thou Divine oul of all love and intelligence, we would

Questions and Answers.

QUES.-[H. D. Barrett, Washington, D. C.] Will the philosophy and religion of the orient ever be understood by the people of the occident? If so, will not the occident find itself in need of missionaries from the orient that its people may know what religion, philosophy, and true civilization really are?

world has acquired an unfoldment in the spiritual qualities of its nature, it may be ready to adopt the practices and principles of those who are not considered by the aristocratic ideas of the occident as occupying a high plane of moral grandeur and power. Missionaries from India might well visit the occident and teach the ideas that pre vail among the higher classes of that country and those from other nations, whose moral qualities are such that no man fears the encroachments of his neighbor; no man expects or dreams that he must lock up his precious oossessions lest he be robbed of them, may

well give to our people lessons in this and other lines. Such missionaries might give a grand moral power and teaching to the people of the occident, would the latter but listen and humbly desire to learn. By and-by there will be more of an equality upon these more allerial greations among the people al ethical questions among the people of all nations, and a platfor u of fra-nity and equity will, no doubt, then be occupied by the entire world.

QUES.-[H. D. Barrett.] Will statesman ever be re-established in this country? not plutocracy fatter our humanity in a greater slavery than ever before in the next four years

ANS .- In the next four years, ANS.—In the next four years, no doubt, plutocracy will do its best to reign supreme, to establish its money power here in this fair land of ours, and in sending out its feelers here and there to grasp whatever it can so as to gather all the forces that it is possible to obtain that shall add to the suprem-acy of its autocracy during the next four years and even beyond. You may four years and even beyond. You may expect, good friends, to see plutocracy struggling vigorously to maintain its hold and to grasp with greater greed that which belongs to the poor man, and which has been denied to him. But while plutocracy is gaining the supremacy of its power, and rises to the height of its autocracy we are obtimistic expense. rises to the height of its autocracy we are obtimistic enough to believe that its reign is coming to a close, not in this century, perhaps, and it may be not in the early years of the coming century, but, nevertheless, it is an assured fact, we think, that this great money craft power, which is dubbed by the name of plutocracy, will become weak ened and lessened as the years roll on, as humanity gains in intelligence and realizes its own individual power by the ballot. We believe the time is not far distant—that, indeed, it will dawn upon you within the next decade, when the masses will understand not only their rights and their privileges, but their own responsibilities and powers, their own responsibilities and powers and when man and man as a whole in this country of ours will come together to devise ways and means for the better ment of the general masses; that in-dividuals will not work so much for partisanship, for leadership, or upon personal, ambitious principles, not for self then, but as united for the general good, and at such time the ballot will present to humanity an engine of power that will throttle plutocracy and trample it beneath its feet upon which man will raise the good of the human man will raise the good of the human race as man and woman, dignifying labor with the nobility which belongs to it, and producing in the industrial system of the country that productive power which will bring comfort, prosperity, and peace to the families of all not alone to the very few. Statesmanship, we believe, will be restored to the American nation. You have brains here in this country to-day just as surely as there were brains in the days of Clay, as in the days before him, of Adams and of Jefferson, and other staunch and and of Jefferson, and other stannch and noble souls that stood forth and raised their voices in defense of liberty and their voices in defense of liberty and right. When the great struggle is past and the people as a people rule this nation of yours—not the few, then will statesmanship again appear in the front, and we shall behold wise minds coadjuting for the general good of the whole.

Spirit Messages. THOMAS GALES FORSTER.

Like many of my predecessors who have visited your circle room and announced their presence, I come to day, Mr. Chairman, with co workers and friends from the immortal side, to waft my greetings of love and fellowship to the good friends upon the mortal side, who are still staunch and faithful in the work, and who stand nobly by the flag of truth which Spi itualism eight-

platform in the spiritualistic ranks and voiced the thoughts of my revered guide as they were given through my lips to humanity. I feel now as I did then, that I am heart and soul a Spiritualist. I am ready to testify to the power and the influence of this grand power and the influence of this grand movement. I viewed it from the mortal side while here, and I found it good; I viewed it for years from the eternal life, and I find it better. So I give my adherence to the cause of Truth, and urge my friends (those who were with me, and who went forward bravely, shrinking not from the ills of life, but meeting them with honest hearts and hands) to press forward for humanity's sake. I am proud to say that not only is Dayton here with me, but Denton, the great, the lofty, and scientific soul that fought his way onward, step by step, with the battle ax of truth, and that every imprint that his footstep made was one of scientific fact which the world ery imprint that his footstep made was one of scientific fact which the world could not gainsay. He stands by my side and gives of his influence, not only to your circle, but to the world at large. And Brittar, the invincible, is also here to day, giving me an inspiring thought in his own matchless, scholarly way, and sending out to the world his greeting and good cheer. Not to speak of the immortal Pierpont, who conducts your circle in his own genial manner: your circle in his own gental manner and Edmonds, too. There are others here, who rank with these I have mencloned; good souls and brave, who are working still for the honor of our cause, for the blessing of the race, to free hu-man souls from the grasp of plutocracy and aristocracy of power. The day will come when such souls as these will be heard, and others who have stood high in the halls of state, who are work-ing with us, using their influence for the enlightenment, the education, and the training of human minds along lines and pathways of progress, of spiritual culture, and of mental power. The day is coming when the poor man will stand in the fullness of his nature, the magnificence of his inherent spiritual power, and the day is coming when brains and brawn will scatter the money-bags, and then the time will come when we may all rejoice that we have lived to see that day, and whether encased in mortal flesh or not. I bring greetings from these friends to the president of the N. S. A., because they are in sympathy with you, sir, (turning to Mr. H. D. Barrett); they are in harmony with the work that engages you. They have had something to do with the inception and establishment of the association which you represent. You are here from the city of Washington. In that city I have many dear friends—friends who have listened to my voice and been comforted by the teaching; which inand then the time will come when comforted by the teachings which in spiration gave to me; Irlends who stood by me in many a hard and weary hour. I allo have friends in other places, among them in Baltimore, and to each and all, to my dear companion, I waft my greeting; of love, and sym pathy, and fellowship of cheer.

ALBERT MOULTON.

ALBERT MOULTON.

Can I come, too, Mister? (Certainly)
This was a nice man, and he told me to come right along, sonny, and so I did, but there are so many other people that want to speak too. Do you know my pa? (I do not believe I do.) Well, do you want to? (Yes.) Well, before I came here a gentle and nice old man smiled at me and said: "Now, little boy, when you get to talking be sure that you give your father's name and your mother's name." Wel, I can do it. Before I went away I choked all ur, and I was '.ll sore here (pointing to his throat) and I don't know but I went to sleep, and when I woke up I was all well. I could breathe and I could see everybody, and I was among ever so many pleasant things. There were boys, and girls, and flowers, and birds, many pleasant things. There were boys, and girls, and flowers, and birds, and sunshine. I was in a great garden where there is always sunshine. Wasn't that good? I fe'l a little sore now; will I choke up any more? (No; you will be all well in a short tim'). Do you want to know my name? Well, it is Albert Moulton. I am going on 7 years now. I was five and a haif when I took sick and went to sleep. But I am growing just the same in the spirit world as I would here, as the little boys do. But I want to tell you that my papa's name is William. Do you sup pose you can find him? I don't see him here in this place. Where is this place? the work, and who stand nobly by the flag of truth which Spi itualism eightand-forty years ago unforled to the world. As one of them I give them greeting, and assure each one who is struggling onward over the rough places of life, over thorny, steep, and rugged heights that their former coworkers are with me heart and soul. Every individual in this grand work who brings one tithe only of power and infinitely is counted worthy of acceptance and of recognition by the higher powers, and be who brings more, surely is made blessed by the influence and the ministrations of angels who cast their benizens of light upon his soul. I feel as I did when I stood upon the logs of truth who the world as I would here, as the little boys and beneficially and soul. I don't see him here in this place. Where is this place?

This is Pasadena in California. I don't see him here in this place. Where is this place?

I was in a great garden to do something for the cause of Spiritualism of ourself to do something for the cause of Spiritualism, to give to the world these there is always sunshine. I was in a great garden things that are brought to him by his that good? I fe'i a little sore now; that good? No; you will be all well in a short tim'. Do you were turning loved ones, and to make, as far as possible, a high plane, a testimonial to do something for the cause of Spiritualism, to give to the world these there is always sunshine. I was in a great garden things that are brought to him by his itualism, to give to the world these there is always sunshine. I was in the cause of Spiritualism can do, and proved ones, and to make, as far as possible, a high plane, a testimonial to what Spiritualism can do, and proved ones, and to make, as far as possible, a high plane, a testimonial to what Spiritualism can do, and proved ones, and to make, as far as possible, and to make, as far as possible, a high plane, a testimonial to what Spiritualism can do, and proved ones, and to make, as far as possible, a high plane, a testimonial to what

used to live there too. I live in the spirit world now. My mamma's name is Flora; and will you tell her, please that I can come near to them; that bring them lots of love, and I don want to have them feel bad, because, am growing. I am going to be a b' man bye and-bye, and going to he them too, and I will help you if you will let me come here. Well, I am going Good-bye. Good-bye.

AMEY NEWCOMB.

AMEY NEWCOMB.

I did not know when I passed from earth only a few months ago in the snowy winter that I should find may across this great country to see an opening through which to see words to my dear ones. Although fir, I have not minded it; for lon takes no notice of distance and space It will always find its own. I came here to correct the dear ones. takes no notice of distance and space It will always find its own. I came here to send my love to the dear one on the mortal side; to tell them the all is well with me. I do not wish a come back and to live in the old way, though there are many things in early life to make us glad, yet, when one has passed through years of experience, and has slipped from the body, the spirit finds so much to be thankful for the it does not wish to come and take up the body again, any more than the freed bird would want to return to it cage. I am happy and well. There is nothing to hold me down but the love bear for those whom I wish to read and comfort and bless, and that does and or mfort and blees, and that does not make me a prisoner; it only draws me to earth life with gladness if I can give them some gleams of light and strength that will make their burden strength that will make their burden less, or the pathway more bright. I an assisted to come here and speak. I do not think I could come as well without help. I hope some day to come neare home. A beautiful spirit who lived lo our town, and one whose dear ones live there still, assisted me to come; to do me of your place; said I would be welcome here, and I have been. It have been just as she said, and I must speak for her and say that she has many dear for her and say that she has many dear ones of her own here, and desires them ones of her own here, and desires them to know that she is ever with them, and her name is Lydia Prescott. Her huband's name is William. It will be pleasure to her to have me speak in this way. My dear husband is S.Y. Newcomb, of Quincy, Mass.

ANN ELLEN FULLER.

Life, light, and immortality are giv-Life, light, and immortality are given to the soul that becomes freed from the physical clay and is permitted to soar upward to the higher realms where the good abide. I know there are soul who have loosened their fetters bind ing them to the body, and yet who belong to physical life because they are long to physical life because they are attracted to folly or sensual pleasure, or some other personal matter, and may not be ready to seek the instruction and the unfoldments of the spiril world. But the aspiring soul—the one that is glad to go forward—feels the sense of liberty and the knowledge of monortality that makes also middless. sense of liberty and the knowledge of immortality that makes him glad to be alive in the higher, truer rense. I feel so impressed with the importance of these beautiful teachings that I do be lieve, from what I have learned, that when mortals become receptive to these higher teachings that there will come from those advanced so the light of the sense when the sense will be the sense will be the sense when the sense will be come from those advanced souls les sons and revealments that will be of great importance to the welfare of hugreat importance to the welfare of himanity here. I come, good sir, to send my love to my dear husband to tell him that all is right. He is being led by the spirit guides who understand the work he has to do. They are so happy that his mind is directed, and his sense also, toward these lines of investigation, and he is receiving knowledge from the spirit world. They are about me, and I feel I can be counted as one of them. That he desires and intendit to do something for the cause of Spirit itualism, to give to the world these

nity and power to make nee of this to artistic lines. He was effect and had E M mus na l lew reneul manaimi. Wal, I an ante le le reneuling the assistance and the hisselings from in logic I an leve with these receivable as are others who bring them and reases. We historial is I. C. Fuller, from knowledge. Pa. hanaft mana inc.

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Good afternoon, sir. I am Joseph Worf, generally called Joe. Somebow the longer name never would stick to me, and if I should keep it here my folks wouldn't beheve I am the same old chap. I always was a kind of rough-and-ready old fellow; it has been a part of me, I think, and so I come back part of me, I think, and so I come back in the same way. I seem to be in good company here, among bright and intellectus! minds, but I am only plain Joe Wolf. Well, but I don't come as a wolf seeking whom he may devour; I am here with peaceful intentions. I have a desire to reach some of my friends. Some of them had discarded me when I was here, but I've always had good feelings for my friends for all that. They turned away from me because I was not redined enough I suppose—not exactly religious enough to cause I was not reduced emough I suppose—not exactly religious enough to sufficient their ideas of propriety, and not sufficient fields of propriety, and not into a safe person to get around with. Anyhow they let me go, but new I have turned up again. I hope I shall not bring annoyance to any one, but to such friends as may be giad to hear from me I seed my regards. I am well I will not not get not propried in the rest on a table, and are covered to the body; I always was busy, but along I shed much of anything; yet I think I is better to keep working and striving than to sit down and do nothing; but whenever I got bold of a good piece of work I would finish it. I have got to speak a word for Pave. He is with me to day. He was a bright young man, and he is that now. He was not terms.

trest anticipations and MARKE TIE went has tendine and after a line while it straness and main messed to while it success and malt passed at the spirit word, and we all sad that it was not not and rectly hard in h. to he can of with all his prespects. When I get at the spirit word the frest one I put my eye of was Three and has helped me very much ever since. See not his takens at the and infinited from it the world, and he says he is that that he came over as he did there are others that come with me aring and they all would like to come in communication with friends on this I may come seal and then rec ATIL make give you their names. Some of my friends live in Rollady and some of these who keems or necessary of my book of suscentially are in Robbs (or,). I.

TUNES

To you want to hear from me. Ore tamble. Wed, I had no come, whether you folks want to hear from me or not, herance I am Topey, and my med un DE TIL revence I am Typey, and my new um said to me. "Now, Process, you go to the Light to The the citeds and send he a message now go straight." And the my I had to come I dight come straight because I have been a good straight because I have been a good straight recents I have been all that while geomet here since she said that is not see that have onne now, and no neather reads your pages, and when she that is see my message she said. "This you is go to the locar or Taires arrows." In I full you you are just as mean as you can be. In is rained rough to be called mean, now Ear his And I have been howing after ber and her bealth for a long long time. and I have been trying to make things origin for her and her bouse, and trought messages from the spirit life or them. But I am here now. Your man that has this in charge is a nive. drydi spiril-man. He said is me is day: "Well, oblid you stey right in and hay: "Well, child, you step right in and I'u give you a chance to speak." And so I come and send my message to my medium. She needs it, because she teels as bad, as things don't go unbe right just now; but times will snot be retter, and after it is all over she will say that it has all been for the best. This has come to ber because of thanges conditions, but this will open the way for her to do a better work for the spirit-world, and for Topey, and for these friends that want to see things go to becter. But I that a good message! I think it is so you. Presse tell her that Topey says that the next time that Topey says that the next when she comes she will bring a red rose from the spirit world that she can ries from the sport word (had she can see, because she likes red rieses, and like to bring ber nice things from the spirit words, when she is mee, and don't call me mean. Good-bye.

VERIFICATIONS.

le she Billion of Lieur or Terra

In issue of February 29th I recog-niced with great pleasure the com-mined with great pleasure the com-minication given by Henry Child, of Finiadelphia. I was personally ac-quainted with him, he having spoken at the funeral of one of our children. If we could have been present when his communication was given he, no doubt, could have brought some things to our recollection that took place at the burial that can not be forgotten here or hereafter. We had all been all look at or bereafter. We had all been all locked out of the church by those who call themselves Christians, because we were

Rare and Gendine Spirit Materializations.

It has been my good income during meet it a happy was more by our workthe and media and more than the end tellosau ine plessule! spir mu the satisficate and manife parties of their street treatment new यां रिकासाद

unsult.

While in St. Louis in April it was at the Showard Stall where I nee Mr. and Mrs. Shofield Petithons, whose presence at all of my meetings was indeed, at his placeton. Mr. Petitone is presence at all if my meetings was indeed, as neglection. We recover a medium for same writing and more was recovered in the light, leding narrogamism chalconient. We recy at return rates being not relatively and return rates being not resonance as thus has reflected. We recomine a arthus as it recovered and it resonance is a thought a reflective being not it sandars by light to really with high to really sandars. ING.

All a public seame bedd in Howard Hall, April 1986, Mrs. Penaltune gave eighty-four as remarkable reas as it was ever my him to witness and all recognized by strangers. At the seame, which was given in the light, for physical manufacturing mainter structy real numbers are present all recognizations. maintenanting times exclude the data distinct record for independent elace writing messages were given, all who received them being extragrees to the medium, as I alterward learned. In these days of preschooling, and as some which from an excepting policing the safe time and except any perfections the entire resolutions the fight free fight acceptance as the source as the first three of the first time.

FROM CONFOCIOS.

To the Killing of Light of Chilts.

In the Revener of May, tick installs put istista autorianum e istili through devices (vie. from Henry Ward Received on the effect of the discovery of America upon the progress of the times femily. On May 4th I received through the trance medium, Mrs. Annie Owan, a communication on the same surject from Outtonies, a shorter, and, I think, as sententions as the Reecher communication, as follows: "I come to greet my brother in the land of sunshine and fowers. The Christian nation, so called, with the freedom of religious ideas which have reased the growth of soul in many, and brought them reaser to the shrine of truth. True ideas develop to the shrine of truth. True ideas develop notice thoughts that are inspired from spiritual beings in both the high and low. They are moving the word. All nations have their eyes and minds directed to this nation—the great American republic, with its inertal ideas, its grand sentiments and thoughts, its universal charity for all and the being it gives through sympathy to all nations who seek to come under its barrier for investions. Men knew no true ner for projection. Men knew no true maniferes until they touched this continent; until they felt the inspiration of freedom, incrulated by the very soil into their natures, making them feel and comprehend that they are nearer and comprehend that they are nearer to find in every principle and attribute. Inspired with love, the confidence of which makes them brave and strong, to set from his own individual conscience, which the great Creator has imparted to all. Freedom of thought, freedom of conscience gives to them independent power to set for them selves, which all should do. And know this—that the birth of light, which is leading every day comes from the independent spirit, born from a true Nepublican government.

A Seance at Fayor, O.

times more we bessed in the good things it spiret life, as the values came think and bas through the trumpeds and were wearanced and recognised by

and were wearanted and recognized by moreia friends.

All Finney, the medium from Ford Waynes, Inc. gave as a date for April 2013. The same evening Mr. Pama Saley, a skeptic, extended to him a reacty invitation to hold a season at his home. Now Finney gasily accepted, with excellent results give communications. necons ness and places demonstrations in which his country, Johnne williams ten not be exceeded. No per

a many ten no to consider the bound of the present following as met at the lower three of the power of the po our tour communications asset in clear and good communications were suppressed at present. These in accommon to the second that are not read in the feed, but not read in the man, interest is on the increases and we request that in the comming regular, and in well soon be the redigion. THUNG UND

NEW BUNKS

Sing the Six or than Appendix de On A Sacraman Truck Speace Library es account philadyly a lightest formally and the county and along the county income and any account and anything the county of t Is the transport of the Property interpretation, government and account from Property of the P

or schools and the home complete hy the actions and the forms compiled by L. K. Washbarn. Among the hymnis are Wall Chumbis. Nome sweet forms: Country Light: Never say Fact: Our Country: Out thaten Strekes: and two humited and fitty others set to all the old familiar tunes the Winfeld, Ething-ham, Tuke Street, John Names of the non Mary of Argille Athens, America, Operion, etc. Price Strents

therm, and true washing Taking. By Singence C Lewis. C. S. Keer S. Cu., particular volume gives an authoritie account of the tariff pression from its integrities in 128 to 1881, and leaves the market on deaths. Of oursest in our inception in 1750 to 1550, and leaves the reasier to decide. (Vi course, in convinces in favor of protection, but also opens the eyes of free traders, and proves that they are right under conditions. If the tariff could be exclusively applied to industrial States or sections and free trade to agree along and the content of the conditions. tions the question could be settled in a week. But as it is it will have to be compromised, and tax the riod or control the railroads telegraph, and mines to make up the dedictions in revenue

or make up the deficiency in revenue.

KNOON. By Heavy Seward Handard.

(Rich. D. remis: paper. 20 remis. The
Arena Pablishing Chappany. Chroley
Syare. Resion. Mass.

The another of this little book declares
that he has been away and that he has

that he has been away and that he has become acquainted with the conditions that follow death. His aim is to con-vince "three who seem constitutionally where "three who seem constitutionally unable to perceive the reality of this other world, although willing and anxious to be convinced," that the truths which pertain to the superior life do not conflict with common sense, however they may rise beyond the perfect grasp of that power of the mind." He asserts that "the devotee to ovold selected the other has a perfectly the perfect that the perf asserts that "the devotee to occult artence who sha I persistently deviate its genuineness in the face of opposition, scorn, or even persecution, is on the road to illumination." He thinks that "Modern Spiritualism is the common ground on which science and religion meet. Teach he dedines to be "the severing of the magnetic bonds which units the body of the individual to the body of the individual to the body of the race as a whole." In his belief "the occult world is a real inhabited domain." He hopes that through the aid of his book "reverent minds of any and every school of thought may

The great telescope of the Norlin Kxhistion, when completed, will have two objectives—one of furty-three inches aperture and about twenty feel focus, the other of twenty eight inches from the other of twenty eight inches aperture and sixty eight feet from in one mounting. It will have no dome but will be ourloady mounted in an immense cylinder, supported only at the inner end.

any and every school of thought may be able to enter upon successful explo-rations for themselves." For sale at

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Still They Come.

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in making this effer the publishers they extinately so its press a best or head as to which could automathor about his a Parker thanning an he would be gon been brothe and land been entitle anchors money were being derived to the up building of the cause of Apirticalism

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Agoniloman, woll known as an ar Apiritualist, dropped tuto our nanctum yesterday and in the course of the talk he offered a very time elgar which, he said, east him at the rate of twenty dollars a hundred. We declined the proffer on the pica of abattaneous and broached the authors of this ma phinary fund and asked if he could not subscribe, Immediately he began to talk about the weather and before we could head him off he went from Motourology through to materialisation and humped up against Theoremphy, and told how much money it had all cont him. He did not appear to know much

Now, we are holding this offer upon for we desire to make a complete can

We want to know thoroughly whoth or or not in all the vast constituency of the Lung or Thern there are two thousand who want to help along this work without any loss to thomselves.

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The New Mahatma has Tried Spirithalism.

Mrs. Katharina A. Winghy, (White was in amendal being the time separat Action A The estimate Landau comments of Amortina to the totale majoritation to the one had ed extabrillion of a noble entire

The chair husiness has been one of Airs. Tinglay's other dalights in har present harma, and now that she much plea the chair of Harainky the purpo seen of her harma may be eated to be ful Hillman.

tint who in this 'siles who must be beyon!" tinsh! You it not in cash. where end "" the all unknowable things the ste ments of her blentlix must needs be discovered. To the members of the in nor alress the great T. was known to be homen him eightly (i. If in removering off) by him before he migrated to the literal anhiportrity of Dornohan, her identity, howaranto ha kapt source for our year, but with that consumum which charac torions the wars of the world, the voll has been torn from the New Mahatma by a common, profe day nonspaper and on far an Aptrification are concern ed the path of her esteatial that through and bayond Aptitionitan be enmea plain.

Mrs. Tingley was for years a New both modium and onjoyed the patron ago of a large class of worthy people an open and avowed Splittualist story ing in her mediumakin that now she has gone and splittuallant will know her no more, and can only trace her was broken morant who shows and and party to the best with mention we that the WHIPPHARMAN HAS HAVE

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established by the supplied the market party AT HUMBIASH MISH. MICH. BYWHAINS the or tempted with with the some south in FORMS HAS BY ANSHOMEN BUSH HAS BAKE in while while frequence he skypen wherein AMMAN.

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If he may previous of reason, expect anna or imagination we can think of a atring having more than two ends to it or two mountains without a valley by tween them; If we can imagine a grind atono furning to the right and left at the wante think; If we can form any own eapthon of arguiallastion or any plan math attuction that in mit promonant by a life energy, a formatter horse to called by chambal combination, they we atout four to form with that and the universe is liable to be disrupted.

HAMREN IN THE VIEWS AND ' IN THE eteta of a handanially motion up work of large dimensions and elaborate style by Julia Boblesainmer of Ban Francisco Voluma I of this work is before us and wa are pleased with the tasteful and nest appearance if presents to the world blographical shotshes with the portration of many of our noted workers Ammy in the field of Apirifualiam. those appearing in but, I, we notice if I. Maran, Wm Emmette Caleman, Dr. J. W. Huchanan, Chas. Dawbarn, Mr. and Mrs Langley, Dr. and Julia Mchlanta Those are only a few of the many unted workers whose plotues was to be found in this much The work in a arealt to the falented compiler and to to the cause. It is well worth its price tight to the heattendes of blavaishy land of \$200, and should be found in the by the ories which, like a shife puke ity home of every aptrimalist.

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was now each anthronous to antitue to and down to their of the proportion has and ואי אים אונים וולי אין מווה וואים אולי אים when he give some were and the south when even here mericonners a soil make being in thinking winner ear parties as made and stage a material for another was WE IN HARRY WILLY WAS HER ENER FLAN knows will recess now markanticipal with a the safety the market was before the former was like an herhows we know would thouse

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haid alaine and and concentancent intel nown to this purhaps and hos the total AMPLES SHIFT SHE STREET HINES HARLES IN All time wint how withheld in her HUR WHIT AND THINKS HE AND PROMINENT whatever his salars. Then he ark to such the supply by the property with the mundistring of the his mine meaning ha mine err en main our righten by each and mailantities it went to not new it there sid mounted are meete about my and between HISTORY IS IN MY HOME OU MANY SHAP HINKS HAMPERS BARB HER BE WAS BORN OF WHE WHAT FOR tine a treat fractioning white a rest all will he well.

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A Suppurst of Light.

Every now and then a great wave of light aweeps over the world of thought and an intellectual glant is born. Each century has had its thinkers and its active mental workers whose productions have illumined the world and sent their rays of glory down the years to quicken and inspire the studious minds that came seeking instruction and guidance. From the days of Homer to those of Shakespeare and beyond, great minds have come from the realm of spirit, as embodied entities, to give mankind an Impetus in its search for truth, or in its effort to unfold the intellectual faculties of its expansive brain.

Each of these glants of literature or of mental prowess has come like a sunburst of light to flood the earth with inimitable splendor that can never pass away. Nor is the realm of literature alone in presenting great minds to the world. Art-in its various departments of music, poesy, sculpture, and painting-has given birth to lofty souls, whose compositions have graced the salons and made rich the productions of the world. Science and mechanica have each added their quota of celebrities to mankind, and every domain of human thought, intelligence, effort, and achievement are represented in the great fields of power by the geniuses of the ages.

A man-or woman-may be as truly a genius in the world of mechanics as in the realm of art. An Edison of to day is as really an inspired genius in his line of thought and construction, as ever a Mozart or a Mendelssohn has been in the musical world. Spirit per se is wide in its range and capacity for expression. It fashions the cranial structure and formulates the gray and white matter, marshalling the molecules and cells luto co ordination and line according to its will when it desires to make a poet or an artisan of a human being. Spirit is the all in all, that ore ates, modifies, and differentiates according to the purpose in view. Spirit as a unit is diffusive and distributive. Spirit individualized is a humanity expressing through varying degrees the power and the grandeur of intelligence from that of the tiny infant recogniz ing the beauty and warmth of the sun beam and grasping for the light, to that of the grandest intellect that has ever thrilled the world.

To spirit we owe all things; it is the creative force that fushions the monad and constructs the starry zones of space; that breathes a living breath into the creeping worm and infilia the quenchiess mind of man with lofty thought and progressive aspiration. It is the sunburst of light that warms, vivifies, and electrifies chaotic disorder into order, harmony, and life, gives glory to the universe, and law, power, and utility to all the world.

As We See It.

The most sacriligious has been the most useful. Conquest is the reward of force. The conquerors have ever been the annointed of the gods. They could slay because God said so. There was none to dispute. Some of the most abhorrent characters in history are saints. The panthson of Christendoms' heaven would shock the warden of a Kansas State prison to death. He would not be accustomed to such a spectacle. Now, nobody except a priest ever heard a saint talk. The exclusive prerogative of the church has been the finger it held on the pulse of heaven, For ages the keys of heaven have been

in the possession of the Sovereign Postid's of the Church. They are yet and the world ought to be glad of it. There is only one place that can be compared to the heaven of pricat craft and other religious superstitions. That place is a community of Digger Indiana and if any sane man was obliged to choose between them, it seems to us he would choose the latter.

But while the keys of heaven are seoure, men and women and children who have passed the rubicon of death have gotten into the habit of communicating with those remaining here. They don't say anything about "Haxter's Saints' Rest," Abraham's bosom, land of milk and honey, white thrones, halos and harps. But they say they live. Tals la the crack that sounds the doom of old theology and sifts the nahes of decay upon the "Higher Criticism." This is the end of the directorate. It is the be ginning of liberty, equality and progreasion, three words which never yet found a place in the ritual of a Church.

The era of man and the downfull of the gods could not come before the angel world, said man lives consciously and indestructably beyond the violal tudes of mortality. God's rule where woman is man's slave and man the image of his maker. The thrones of the gods are washed away in the ratio that the world of spirit man impinges on the world of animal man and man rises to his feet. He is not wholly erect yet but he is growing. The emergence of the race from the slough of superstition is the master spectacle of to day Men and women on the peaks are look ing at it. There is time enough. Spiritualism is evolution. We cannot hurry nature. We would have truth revealed no plainer than men are ready to perceive and received it.

A Sensible Avowal of Impotency.

The action of the Methodist Conterence at Cleveland in tacitly agreeing that Christian Endeavor supplications to the Throne for the redemption of Itobert Ingersoll were idiatio perform ances is a good deal like the sentiment of Sam Jones, who says that preachers who try to imitate him make asses of themselves. Which means, of course, that the nearer they succeed the great er donkeys they become.

The discussion in the Methodist Con ference which brought up the matter of Ingersoil's conversion was started by the introduction of a resolution to join the Christian Endeavorers in their efforts to put God into the Constitution, whereupon one minister made an im passioned speech against the resolu tion and closed by saying :

Notitiong ago that organization not only made epresents, but actually made the relations of hrist ridicatous by praying for the redscription of Bobert ingereall. Do you think the Motha dist Church would ever be guilty of such as ast of absolute titlesy?

Well, hardly. And while this is pretty hard on God and the rest of the 'aristocracy of the air." It shows good sense on the part of the Methodist Church.

Zona has out Zolaed himself in his second volume of the triology, which began with "Lourdes," entitled "ito us." The bottomicss abyes of inentitled trigue, blasphemy and ambition of which I.so Alli. is the principal ligure is, in "itoms," printed in solors which only the pen of Zola can depict. It is probably that the most audacious and merciless exposure of Hamaniam that has been made during the present con

The Slocum System lure of Scientific Treatment onsumption and Lung Troubles

T. A. SLOCUM COMPANY, MANUFACTURING CHEMISTS.

NEW YORK, 4 1 80 1800.

Editor Lique of Thern I have an absolute remedy for Consump tion and all Throat. Chest, and Lung Diseases; also for Less of Flesh and all Conditions of Wasting. By its timely use themsands of hopeless cases have already been PERMANENTLY CURED. So proof positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE TWO BOTTLES to readers who will write me their express and postoffice address.

Dietated by T. A. S.

Sincerely, T. A. SLOCUM, M. C., 134 Pearl St., New York

Thus proposition is good any time. When writing the Dector, please state you tend his better in the Two Ares Fork Kreeder was: "I knowing his remedy as he does and barring unbounded combined in its bunch fall results, based upon experience, the great Chemist considers if this religious day county which he cover be built to be not a busined a based upon experience, the great Chemist considers if this religious day county which he covers be built in the mistake will be in overfeeding the generous offer. It is shown is yithout built the nearly colour Chemist in Queries. He helds them saids of bestimental chamist in Queries. He helds them saids of bestimentals endersing the should be suffered to the said colours.

CURRENT EVENTS.

O. Gelger, of Wooster, O. became crazed on religion, and in agined God had commanded him to kill his parents. tio nearly killed his father with a hop He nearly killed his father with a hoe when he was everpowered and taken to the linance asylum. Notedly has as yet suggested a legislative act against the teaching of erroneous ideas concerning the higher life. Forhaps they are lay ing for somebody who has the truth,

"Slain by a Spiritualist" reads the beadline of an item from San Francisco in the Times-Star of this city. Thosubstance was that a Spiritualist had kill ed his wife and then committed suicide. is sad enough that such is the case, but why the above headline we can not conceive. This same paper reports murders daily, but it never occurred to any of its editors to head one of them 'Slain by a Christian." Is it perhaps Than by a Unitellan." Is it postages such a rare case that a Spiritualist commits a crime or is it understood that the other proper cent. are (bristlans—a thing of common pocurrence)

From present indications it appears that the gold and silver advocates are arraving themselves against each othor in localities as well as sections, and, curious to note, it is wealth against poverty-Plutocracy against Democraoy. The former fear a depreciation of values in free columns, while the latter see better times in its adoption. For agricultural districts free columns agricultural districts free collage would certainly be a Godsend, and in stead of depreciating land values, it would increase them many fold caped latly in the Bouth and West. The North and East thrives on small money circu and East thrives on small money election, as conditions are more European there; but in the other sections of our country large circulation is needed to enliven trade and most demands generally. Free coinage with tariff on all products raised on American soil, will equalize the benefits enjoyed by manufacturers. The latter to not object to facturers. The latter do not object to obtaining good profits on their productions, but dislike to pay equal rates on articles of food. Of course, the necessaries of life should be cheap, but it is only fair play to give the farmers and planters the same rights of the Constitution which the manufacturers enjoy.

And free coinage would neutralize the prices gained by these, because more money would be in stroutation and none would feel the difference.

Report from Mediums' Defense Committee of Philadelphia.

At a meeting of the Mediums' Defense At a meeting of the Mediums' Defense
Committee, held April 20th, the BubCommittee on Law reported that the
attorney for the defense had conferred
with the district attorney, requesting
him to set a date when the cases of the
mediums now out on bail could be given a hearing. The district attorney
promised to do this in May, saying that
the cause of the delay was, that the
pressure of other cases of those who
were not out on bail must be tried first

(the cases referred to see criminal cases, not mediums). Those who are familiar with the slow processes of cases not mediums. Those who familiar with the slow processes law can readily understand that are obliged to wait the movement of the legal authorities, no matter what beconvenience may be expend to what inconvenience may be caused by the dolay.

Alre. M. E. Cadwallader, Chairman of the donations received from sools tion and individuals since the meeting, with an itemized account up to date. Mrs. Cadwallader referred to the many courtesies extended to her by the spiritualis is press in the press by the spiritualis' to press in the presecution of her labors, as well as the help rendered her by the officers and workers in the various societies. She said that the kind words from many public workers as they bade her press on, and the letters which had come to her from all ever the country, testifying how closely the people were watching the struggle for right and justley, had made her strong for the work which she had taken up, and world never lay aside until victory was wen. (apt. F. J. Keffer, President of the First Association of Spiritualists and Thomas M. Locke, President of the Filt-

Thomas M. Locke, President of the Philadelphia Spiritualist Society, were appointed auditors, and reported the account of the Philadel Committee our root.

The Committee appreciates the untiring efforts put forth by Mrs. Cadwallador in collecting funds, realizing how futile would have been our work without her assistance, as through her efforts enough money has been collected to defray all expenses so far, in the local contest, in connection with what was collected at the societies here.

The Committee takes this opportunity to extend its thanks to all who have contributed to this fund, and they may rest assured that it will be expended for the purpose for which it was given.

Under the head of new business, the

Under the head of new business, the Corr. Bec. reported that she had been in correspondence with the Hon. A. B. Hitchmond, and at her request he had framed a petition and amendment, with the view of presenting it at the next session of the legislature of framey). session of the legislature of feansylvania, asking for the passage of an amendment to the present law, which, as construed by the courts, is decomed unjust to mediums. Mrs. Cadwallader stated that the petition and amendment, as drawn by Mr. Highmond, was offered for the consideration of the committee, and that it was the outnion of Mr. Highmond, as denoted in his correspondence with her, that the passage of such amendment would place the mediums above persecution in this state. After some discussion, it was the sense of the committee that it was also outsely necessary that such a move solutely necessary that such a move ment be made by the spiritualists of Fennsylvania. The committee then ad-

MISCELLANEOUS.

Wrotten for the Loope or Thirt

The Inner Peace.

Bid with burnel, and region on wanter our life's desert fields diese man their read true readly abundant barrest is the fall. While durkness insuled over al.,

Through woney many and wind I wanter all my resident days but ever climining to the wall and ever runny when I had

An image constanting the mond-a homolog than I would not give To any more, while I love: response to the first transport transport to the first transport transport

for the Locar or Tacres.

A LECTURE AND A SERMON.

Scientific Immurtality -- A Planta

At 1 lives.

The Bigher Philosophy.

A A MIREST.

A certain colored paster is credited with the admission that "the world, he Cycles of subsession fairly "which bets undrastedly implied much is the good hrother making it. Why he made the admission is a consilion, to answer which might breaker a knowly dision in metaphysics, which, as is too offers the more, would possibly be en of any profinable results. Sufan important admission, and a larching affirmation, when made by two entrared minds who look at life from pains different points of view, pet whose appointment virtually agree at had, nompela attention, and sets one wondering whether the sid dietum, that "Mil reads leads to home," may not have a philosophical as well as at re-cisementies, application, while the pre-tion of the way-ture of succe for levera-ness becomes absorbingly interesting we become a macringly increasing. That menca babit and personness inclina-tion, the active "requestly resulting from the vermen, has our throught, and languary influence here as in his they they view mature, is true enough. The thes tion, the from the inguity in the country. The the inguits is inclined to a themingum, i herpercacion, while the collegent, as securities, while her minegratic to a securities, pure and simple, is more inmined to a phenomena, interpretation, agnoring it the main, any docume of final mome, as being beyond his bulges, in the first make we have all the extrames of resignous upinions, from supermilitions supermoturalism—animalism in the grossest form—up to a diluted fapiritianism, the becomes a could refapiritianism, the becomes a could remaintenance of the property and pass over opinions upon any sub-sect. The messax wirelity that himsity asserts. "I do not believe," a really sea campermass to human advancement that make remasenated intellectualism which says,
"I don't know, and says it is sent a massive as it is reply in saddition," if any camp, ethect." Let the insufficiency of camp, ethect. Let the insufficiency of selection, pure and simple, is more in manner as it irrily it andilive, " dur' mare, ether." Let the irradicement of agreemic manueralism, it need our highagrancie maneralism, is meet our high-er warm. Is enterancily experienced, and even by president and professor allies, frequent efforts are made in mor-the ordinant of their several, head-element, not only for the salty is rel-element, not only for the salty is re-sponds in the one see and the except-professors in the other themselves. As illustrative of the memoration, or me fine that recently here is feat from others, were taken to more than others, who have been provided themselves, and they work considered would be accepted to their receiving different ma-stilluserous, but them which presents and they work considered would be accepta-ted in their was widney different con-stitutement, but them which, persona-esse, had an extense demains. Installa-tion, The said thereogy and the new-liance that with each agrants, it what, we cit making a notation at least to the desire the acceptance of framework in the con-tinuous and in offset his central by the con-, and in offset his central by the con-, and in offset his central by

jur aposition. Says the professor "In speaking of immortality from the standpoint of science, of course I or not mean bodily minorality, for death of the hody is the most certain of all phenomena. See do I mean more continuance after the bodily drawl of our wina loves—the more conservation of our mercurance research because the bodily drawl of our electrons research because the more conservation of our mercurance research. mere conservation of our energies 77%, ment in the living body. Conservation of energy in some form is, indeed, a demonstrated law of nature. Not one jut or since little of any nature. Love that hat or he see, but conservation of our vital and spiritus, energy in some other form, as heat light, escenticity, and not deeply noticers in personally. The immortality of which we are now speaking, the only immortality words. one immurating it which we are new apenaling the only immurating worth spenaling about it a personal immuration of self-consecutions, free will, and minimum throught, says the prescriet. "By the immuration of the property of the immuration of the immurat

ness, free will, and majoria, introgital, Sajis the preacher. "By the immarhality of max we do not mean that meaningless immorphility of the human man, and of gnot deeds, but of the personal max. Christ brought immorphility to light. Sedure he came it was freshired as a fream, a hope. Someching seemed to winsper to max. That if this life were all, some people here within the human to have been perfectly lagger, but on whose wind winds there could be seen perfectly lagger. he found is have been perfectly happy, but go where you would there could not be found one who was fully sallabled. One ensure is no somer arounded than another springs into existence. The evolution of these wants, under all nonfillions, let men it suspect that if their wants were not southed att earth, there must be some place where they would be sended."

The insufficiency of anything short of persons, self-onescious being, after neath round sourcedy be more clearly stated.

stated.

As converns the widespread doubt upon our winer life of this time, the pro-lessor truly transfer. They person tealer have much our beliefs are alrealist in a match that release are a record by our mental environmental by the spirit of the age in which we 1945. Jount and even inter senior of personlunds and even times better at wide-spread as him. Binders science, and superably bunder, seems in many su-perform. Unitains in he nothing less than a benutiscention of a universa, maneralism. It is recessary three-ling, first of all is recessary three-ling, first of all is superior, it possible, these modern difficulties out of the way, and thus need the ground for any further evidence.

way and into news the ground his any hunder evidence.

Truly this is a startling statement, when it is understand as noming from a man of unquestionnable emission in the world of science, a man whose spinisms upon the great document of er youther are virtually accepted by his peers in high bemispheres.

putting any virtually accepted by his peers it hold bemispheres. That he really summarizes the situation, and it to half bearied hadron, his remarks than the objections uspend by remain sections of monogram will show as follows: The histogram injection divides beef into ver transfers—the physicongram and the evolution—the physicongram and the evolution—the physicongram will reall than if meetin justifications with the injection of meetin justification—the mental phenomenes will really independent of the injurity in deep second with will be injurity in the present present of the meeting of master and meeting himself in the present of the man in the same man evolution of the train in the same evolution of the train in the same evolution of the present present present of the people grands."

First as reports the storetime of

The two parties to this effect were the face william facility record of Scharles, and Fred Joseph Le Conce, of the Linderschill and Fred Joseph Le Conce was free the previous philadella by the reported of immortality, the one in the scale of the concern the california of the california for the produced of the produced in the produced of the produced in the produ

Ever since the first writings of Andrew Jackson Juves such has been the philosophy of 10th as expressed by Intelligent Sphrinnalist speakers and writes. Let how such have been seedfed at, and denounced as apparain and anisomenoide dreamers. La, at less, here is a lineament man if sometice driven, shall be said, in reach just such conclusions, and gravely shalling them as the macured non-victims of a life may almost speed, which life is any new almost spent, which life is now your a new represent and has been a number of news represent that had been to sis of mature, and the infliest throughts apon the problems of life.

My state requirements were given in ment, for the arguments were given in such detail that their positive identity with the higher philosophy of Squittealism would have been at once agon-ent, must they have been staced here in their completeess.

In summing up the propositions he advanced. The professor path E. "There are three possible views as in the matter, the study, and the descrip of the now, the origin, and the feeding of the human spirit. That it pre-emisted always—uncreaded, inderived, electrational ways, backward as well as fur ward. Therefore, as it never began, it will never rease it be. It is in nurth, of its awar right. This is the view of Pasis and of other great philosophers, hugher view is that it was ferrored from seat directly greated at once, our familiar without nature, receives in the without nature. of hand without matura, process: "had ad the moment of creation of the first man, adam, and ad some unanown time. In some inscripance way, each individual habeau econocieris with innurality sancher view a mad, was intend nervoed from vist, no not directly reserved. had indeed but only by a natural pro-ness if evilution.

the professor was remainly quite sym-pachetic at the Placonic view, but he was not at all st in the special-creation was not at all if the special-resulting sites, while he restainly affirmed and emphasized his willingness to accept the ima one if the three passible views he was advancing. It is inquestiona-hy gracifying to find one eminent man of science advancing evaluation as a possible explanation if the existence. is man, of a squirt, and its personal per-sistence after the dissolution of the DOM'T

heavy.

In directing the reader's amendion to
less the Scalle's sermon one's endifaction about it may be rempered with
a soner winder that, going as the he
was not courageous enough to hake a few stress begrand.

Strend. Ing of the America, he remarks They primarized the nervalues of the life beyond, as a consequence "of large" and they are also but they are but to see the large of th and a numbered is an assumption of an burity not a presentation of proof.
While before ascribing originality is
the amounteement, I must in evidence the amounteement, i must it evidence that the sies of, or belief it, immortacase the uses if, or belief it, instances, by had to place it the worst's changes and the best of the best and the same and the best of the best of the best of the best of the builded is "The instances" of the personna man, but the non-zero of the remarks is some the assertion ungraved.

tion anymend.

The mirescent signs "Where is hearent" is a consciou often assent." End be
then makes the hillswing admission
"Seither Christ har his charter have
look is where he had their harm built
is that where food is there is because it
and as a further indirector of his inlar manifely is held in the manyer inmer manifely in held in in however in-While as required the objections of evaluations or be remarked. The propositionary objection is still more serimax. It may be thus trively just. All one is butther indirection of maximum forms, even the highest—max, have some gradually in the remark of grounger through the remark forms of maxima. Now in this graduate events form form dead maximum in maximum in the whole is beautiful to the proposition from dead maximum in maximum in the whole is beautiful to whome it is beautiful to whome it is a point the request, from which is the maximum, be seen forth as this point the request, from which is the same as made in the continuous similar to the continuous si

ever that pursae may mean he has says, when that unity is resourced to all will be one—one Lord me baby, when that me being me baby, and the form the factors for praise, one theme he has giving—a number thurstn under has mean the mean the mean the mean of the "hast-saying her a united thurstn will not be suggested in the good and pure" enter her fire referring he our occupant hereafter, he observes of the bain with are not humaniting. "There will be immediated into juy; the meaning will be immediated into juy; the meaning meaning will be immediated into juy; the meaning meaning will be immediated into juy; the meaning meaning which into man he may be meaning the meaning meaning which into man he will be meaning the meaning meaning which into man he will be meaning the meaning meaning which into mean he will be meaning the meaning meaning which into meaning the meaning meaning the meaning the meaning meaning the meani NOW WILL BE INCHESS HOW THAT HE AND TRANSPORTED WHICH THE ME THE COLUMN IS A PERSONNEL FOR THE SEASON WILLIAM THE COLUMN IS ASSESSED AND THE COLUMN IN THE ADMINISTRATION OF THE

comforting and constilling passage Serrictive and Chine which led in needings in heaven. Siere we desire meetings if heaven. Here we have I've and the smaing those we have. I hanguage of Sinth to her mother-many the anguage of every heart: We thin these will I the, and there will. naries.

noted.

But to base an argument for his resords, or the quintation from they of lattice to base of sentiment. Since iput he bass if sentiment. Since in his struppie for he light and amnety not he attacaptime his near gainists. An Seelly assay 'dual' namy these feelings if affection a we appear there as isolated near telliner recognized in recognized to the feelings of testine recognized for recognized The st has that is that her shall en-from the east and west, and alone with alreadant issue, and some it american if suc. Shall they no an-them. If we know those persons who therapped the basic stall we know those of more times—how-tags reaser in our own. Shall we know those whom had personned followed in the grave, whose non-we sought a smooth: Whose hand-we sought at smooth: Whose hand-converted to second or whose basic shier, wint these is stream and settlers in the settlers in the pearing our pears in a philosophical explanation, postumes Science experience in research land. The name numerous at his lerva as numerous is the lerva as numerous is not the formula to the formula at the same as we numerous shall be seen as we numerous shall be seen and seen by all." But where he say salimental part from from CLIPPS PUBLIC

and seem by all. Sun when we so lives possiblying and integrationship so. Being would like a since.

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THEOSOPHICAL

We do not hold ourselves responsible for the ideas expressed under this caption; and, having invited advocates of Theosophy to a hearing, we believe counter-arguments to be out of order during the interval-unless in the form of higher truths that speak for themselves, the only true method of elevating one's own cause—and written for our other department without reference to this.—Eds.

The Phenomenal vs. the Philosophic Theosophist.

It is a tene: of all theosophies that man is himself capable, through the exercise of will, aided by the acquisition of knowledge, to do whatever he pleases with his organic frame, even to the extent of learning how to suspend animation and resume it at will. The mere wonder-worker, the traveling fakir, who, with no other clothing than a simple loin-cloth, can do such amazing "tricks" in open daylight in presence of a horde of curious half-frightened, and half-incredulous spectators, is not one a horde of curious half-frightened, and half-incredulous spectators, is not one of the order of illustrious adepts to whose glorious company the aspiring student of Theosophy hopes eventually to belong. The wonder maker is sometimes a good hypnotist; at other times he is a natural magician or spirit-medium, in whose presence the wonderful phenomena occur beyond his own control. Sometimes these marvelous perphenomens occur beyond his own control. Sometimes these marvelous performers of occult wonders are little more than skeletons in appearance. They are frightfully emaciated in body, but intensely strong in will power, and the magic they practice 's largely due to their deliberate cultivation of the psychical in preference to the distinctly physical tendencies of their nature. There is clearly a discoverable law governing these astounding manifesta-

There is clearly a discoverable law governing these astounding manifestations of occult energy, and those who are prepared to wade through deep waters of self-denial on the outer planes, that they may develop wondrous strength and ability on the inner, will assuredly meet with the particular reward of which they are in search, provided they are continuously faithful. But though such strange and weird phenomena as those accompanying the fakir excite to day scientific as well as merely curious interest, the great majority of people have no special desire to pose as itinerant magicians, or live as exempt from the ordinary pleasures and employments of the world as do these self-immolated members of certain orders, which teach that ap'rit and body are in perpetual conflict, and that the latter must be suppressed in every way imaginable that the former may prove its power and the former may prove its power and ascendancy.

The higher oriental counsels all point The higher oriental counsels all point in the direction of cultivating the spiritual man by a very different process; viz., by fixing the thought on higher goals than are ordinarily kept in sight, and by striving to attain nobler prizes than the majority are content to win.—
W. J. Colville.

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Theosophy According to a Paramahansa of the Himalayas.

Theosophy is that branch of human Theosophy is that branch of human perfection by which one may establish himself with the eternal cause of invisible nature; to which this visible effect is a visible bubble.

It is that knowledge which leads one from animalism to divinity.

It is that branch of human philosophy which theoretically teaches one what he really is, beyond mind and personal individuality (Ego).

It is that branch of chemistry by which one begets immortality.

It is that branch of optics which magnifies one's view to see beyond physical nature.

It is that branch of human surgery which separates physical nature from the spiritual.

It is that branch of music which har-

monizes physical nature with spirit.
It is that branch of sanitation which
teaches one how to purify nature by
means of cause and effect.
It is that food which enables one to

aste the most exquisite sweetness in his own self.

It is that branch of politics which unites past and future into one present, and establishes peace with the most tamultuous off-shoots of debased nature. days.

It is that branch of Christianity which illuminates the spiritual Christ from the corporeal one of the orthodox gen-

eration.

It is that part of the Christian theology which shows that the present churches of the West are abusing the Bible by their misrepresentations.

It is that part of the Aryan independence by which one may exist without the help of nature.

Theosophy to be brief, is the sum

the help of nature.

Theosophy, to be brief, is the sum total of the wisdom of the Aryan Brahma, the happiness eternal, and the life everlasting. It was Theosophy which taught the Aryans how to soar far beyond the region of Shakti, and to be in perpetual joy (the play ground of Shakti).

It is the basis of all browledge that

It is the basis of all knowledge that exists in the eternity.

Nature the Safest Guide.

ARTHUR F. MILTON.

Religion is science personified. Few realize the truth underlying "Vengeance is mine saith the Lord." If people could but feel the consciousness of nature there would be no need of a personified science, i. e., of religion, in the world. All would know that thought is but conscious motion, a vibration, which is either in harmony or in discord with nature-universal conscious motion—and which blesses or punishes according to the nature of the vibration. Few realize that the so-called bad luck that follows many is but the effect of a cause—a discordant vibration with nature—often but due

but the effect of a cause—a discordant vibration with nature—often but due to an unconscious form of selfishness. But whether innocent or not, nature does not excuse. Fire always burns; so nature always acts. Selfishness is animalistic. The soul, a poet says, "sleeps in the rock, dreams in the animal, and awakes in man." In its mortal state it is awakened from its animalistic tendencies. Some need a more forcible awakening than others. This manifests in accordance with the discord of the dreamer.

Some are prompted by an unconscious envy to injure another, either by fault-finding, which may be entirely un called for, or by preventing another from doing him a service. It is an effect of the same dreaminess in which the animal dwells Nature will act without the aid of mortals "Vengeance is mine." The only sufferer in the end is he who did the damage to his fellow mortal. The loss to the injured one will only be temporary—postponed, as it were. But the "bad luck" of the unconscious slanderer will amount in value to the loss which this victim suffers, or will suffer from the act. his victim suffers, or will suffer from

So, every act which is unspiritual (animalistic) is punishable if it injures another; i. e., prompted by selfishness. The injury we do to ourselves only, is

physical.

It manifests as pain. All such penalties are traceable to intemperance in some form—if but in eating by card instead of being guided by natural

hunger.
But experience teaches. Nature instructs through the process of trials and disappointments, pain and poverty, disease and suffering. But man may adopt the artificial course to rise out of his dream state. It is by education—moral or ethical as well as mental. This combination makes him sensitive to the conscious or higher vibration of nature, and his spiritual guidance is an assured fact by what he feels. Such is true Spiritualism.

Inspirational.

Another wanderer through the realms of space is about to be redeemed—the planet earth.—Spirit Message.

Plants in the tropics can be literally seen to grow. Mr. Gregory Kraus has been making measurements in the Bo-tanical garden of Bultenzorg, Java, and records a growth in a bamboo of 42 45 records a growth in a bamboo of 42.45 centimeter (16.71 inches) in a single day. Another bamboo added to its heighth 22.9 centimeters a day for fifty-eight days, and two others 19.9 and 19 centimeters respective y for 60 days.

The Origin of Tobacco.

A prophet was taking a stroll in the country when he saw a serpent, stiff with cold, lying on the ground. He compassionately took it up and warmed it in his bosom. When the serpent had

with cold, lying on the ground. He compassionately took it up and warmed it in his bosom. When the serpent had recovered, it said:

"Divine Prophet, listen. I am now going to bite thee."

"Why, pray?" inquired Mohammed.
"Because thy race persecutes mine, and tries to stamp it out."

"But does not thy race, too make perpetual war against mine?" was the Prophet's rejoinder. "How caust thou, besides, be so ungrateful, and so soon forget that I saved thy life?"

"There is no such thing as gratitude upon this earth," replied the serpent; "and if I were now to spare thee, either thou or another of thy race would kill me. By Allah, I shall bite thee."

"If thou hast sworn by Allah, I will not cause thee to break thy vow," said the Prophet, holding his hand to the serpent's mouth. The serpent bit him, but he sucked the wound with his lips and spat the venom on the ground. And on that very spot, there appage up. a and spat the venom on the ground. And on that very spot there sprang up a plant which combines within itself the venom of the serpent and the compassion af the Prophet. Men call this plant by the name of tobacco.

Manifestations Through the Mediumship of Mr. A. A. Finney.

To the Editor of the LIGHT OF TRUTH.

On Monday evening, May 4, 1896, a select party of seventeen, all skeptics but two or three, assembled at the home of Mrs. E. Wilkinson, 68 Walton avenue, Fort Wayne, Ind., for a trumpet seance under strictly test conditions, given through the mediumship of Mr. A. A. Finney of the same city. The medium was placed in a sack made for the purpose, which was closely drawn about his neck. Then a piece of tape was placed around his body, securely fastening him to the chair. He then arranged the circle about him, and each one therein had his wrist securely tied to that of his neighbor. Two trumpets and a guitar were placed on a small table, about four or five feet from the medium. After this the lights were extinguished. After singling a few verses the manifestations began. The trumpets were carried around the circle, touching every one, the guitar playing, while we heard voices through the trumpets, also independent voices. The spirit of a young man, who had passed over about seven month ago, came and conversed with his mother, speaking of members of the family, of which we know positively Mr. Finney knew nothing of. Almost every one in the circle communicated with their spirit friends. Just before the seance closed, the guitar was placed in one of the alfwas placed in a sack made for the purcircle communicated with their spirit friends. Just before the seance closed, the guitar was placed in one of the sitter's lap, while the trumpets were given to others, and the table was moved and tipped in the lap of another. It was truly a strict test, and one that should satisfy the mind of any ordinary intelligent person that the phenomena may take place without the physical aid of the medium.

MR. AND MRS. E. WILKINSON, MR. AND MRS. A. FELTHEISER, MRS. MEYERS.

MR. AND MRS YOUNGKER.
MR AND MRS A. FELTHEISER, MRS. MEYERS.

A Sun Burned up.

In December, 1891, the astronomers beheld the most wonderful sight that has ever greeted mortal eyes. They were watching the queer antica of a star of the ninth magnitude, when all at once it flamed up like a smouldering brush pile to which new fuel had just been added. Within forty-eight-hours lits brilliancy increased sixteen-fold, and then the star slowly disappeared from view. The astronomers believe that what they saw was a sun "burning up." The final flash, which they saw probably lieft the doomed orb twenty or even fifty years ago. It is a well know fact that there are stars removed from us by distances so great that they might have been wiped out of existence 100 years ago and the light still be coming to us through space.—St. Louis Republican.

A RISING STAR.

To the Editor of Light of TRUTH.

I was a member of the Church for twenty-four years, but having heard a great deal about Spiritualism in the last twelve months, I took my stand against it and said it was the works of the devil, and that if ever I could get to attend one of their meetings they could never turn a trick.

On April 23d I was invited to Charles E. Starr's home, in Murray City, O., to meeting. Mr. Starr has a boy about fourteen years of age, who is a good medium. There were seven persons present: Mr. Jonas, Mr. Redfern, myself, Mr. Starr; his two daughters, Mabel and Dora, and Master Tonie Starr, the medium. I sat on one side of the medium and Mr. Redfern on the other. They asked me to sing, which I did. While I sang the medium was entranced, and voices spoke through the trnmpet. They told me what I was thinking about. One of the medium's guides said to me when the first meeting was over he wanted me to sit with the boy, to which I consented. I sat down in front of him, took both of his hands in mine and held him fast. I began to sing, but before I sang the secabout fourteen years of age, who is a hands in mine and held him fast. I began to sing, but before I sang the second line of my second verse the trumpet wafted around the room, and voices sang with me, and with the text I felt it was good to be there. Any one doubting this statement let them write me, or I will swear to the statement. Any one wishing a test, under test conditions, would do well to call on Master Tonie Starr.

W. H. MULLIGAN,

The Dawn of Hope.

To the Editor of the LIGHT OF TRUTH.

Believing that the time bas come when the interest of labor, the public welfare, the safety of the republic, and the inalienable rights of mankind demand a new departure from the present order of things as they now exist in society, I make the following proposition:

To all the inhabitants around the globe The undersigned proposes to be one of ten, or any number greater than ten, each of whom shall put up one hundred dollars to create a sum of money to be given to the author of the best essay in

given to the author of the best essay in answer to the following question:

"What can the government do by legislation to promote the greatest good of the greatest number of people without injustice to anybody."

Said essay not to contain more than ten thousand words; and the question of merit to be decided by a committee of three able men who "fear God, love truth, and hate covetousness." Those wishing to enter the lists and compete for the prize can address the undersigned at Bisir, Neb., between this and the coming Fourth of July.

JACOB BECK.

SHORT PSYCHOMETRY.

When the handling of an article of wear or a letter produces weariness it indicates that the owner is depleted by

Columbus, Ohio.

Mrs. Twing, our present speaker, is an earnest worker, and one who will do much to further it e interests of all con-

made to further the interests of all con-cerned during her stay amongst us. Her lectures have been well attended. During the evening Mrs. Twing re-ferred to the good work of Mrs. Clem-mens (a local medium) and recom-mended her to the seekers of genuine раепошена

On May 12 id a musical and dramatic of hay 1 at a musical and dramatic entertainment was given at M Coy Post Hall for the benedit of F. A. Sain-mer, our musician. An effort will be made to have Frof. H. D. Barrett stop over and speak for us in July, while on his way to Lily Dale. The Ladies' Aid Society, of which Mrs.

Colt is precident, is doing much to establish a fund for which we find an increasing demand. We need a place of our own for meeting purposes, and I feel that we are going to have it at no distant date.

Mrs. Coit will speak for us the second Sunday evening of the coming mont, and Mrs. Scephen Davis, a local medium, will fill this position during the first Sunday evening.

first Sanday evening.

I also mention the social given at residence of Mrs. Jas. Beard-Oak street, where Mrs. Twing and Mrs. Coit addressed us, and thelped to make the evening an enjoyable one.

A large crown assembled on this occasion, and a general good time was the result.

C. E. Sanklas, Corr. Sec.

Toledo, Ohio,

May 10 h the First Society of Spiritwalists closed their meetings for the season. Mrs. C. D. Greenamayer, of Cincinnati, was with us for the Sundays of May 3d and 10th. This lady is loved by all who come in contact with her and her ministering spirits. A willing instrument she is in the hands of her angel guides, for nothing but purity of Truth is portrayed through her mediumship. As a speaker and test mediumship. um she now stands to the front as one of the best in the field of work, having attained to a high standard of unfoldment by a true and persistent work. On Friday evening, May 15th, at the resi-dence of Mrs. Dr. Wyant, the local pasdence of Mrs. Dr. Wyant, the local pas-tor, many friends were present at a re-ception, where all enjoyed a social gathering, with brief speeches and pleasant congratulations given to the pastor and Mrs. Greenamayer. At a late hour the farewell was spoken, many regretting the time had come for our work to rest. our work to rest.

MRS. DR. WYANT, Pastor.

J. A. Burroughs, M. D. SPECIALIST

and an an

Owing to the hundreds who have applied for treatment within the past few weeks, I am compelled to withdraw the offer heretofore made to make no charge till the patient is cured, as the cost of office work and medicines, boxing and shipping, and other expenses connected with the successful treatment of these hundreds, precludes this list being added to. However I will make the following reasonable offer:

For a limited time, I will take all cases accepted at the cost to me of medicines, preparing, and boxing, and will leave my fee till the patient is cured. Where a cure is not effected when promised, the sum paid for medi cines will be refunded.

Send your name, age, a x and leading symptom, in your own handwriting, and he will at once return you a correct diagnosis of your case, if curable.

J. A. BURROUGHS, M. D.

Newport, Kv.

The entertainment given at Hay man's Hall, Tueday 20th, was a grand succees. The Concordia Zither Club was a unique feature of the evening. The Messrs. Smitz moved both hearts and minds, and their execution on the violin and cornet was fine. Mrs. Harrison sang as only Mrs. Harrison can sing. Mrs. and Miss Blanch Bond moved the house. Mrs. and Miss Thomas did justice to their parts. Mrs. Day and daughter places of averaged in Day and daughter pleased everybody. The little ladies Edna and Doley Bode showed good training and the real American spirit.

Mrs. Coleman was one of the grand

surprises of the evening.

Maiams Neri and Coppin did their full duty at the cake and lemonade stand. The writer tried his hand at running a gypey tent. How easy it is to have a good time! P. GALVIN.

The Ludies' Progres are Aid met at the residence of Mrs. Banderman. III West Teath street and passed a pleas-ant afternoon. Mrs. Banderman gave good readings and tests which all enoyed. Our entertainmen last Wednesday evening was a grand success, so-cially and financially, thanks to our friends, who turned out to help us. The Aid meets next week at Mrs. Ella Coppin's, 26 E. Second street, Newp at. H. NEEL, Sec.

Erie. Pa.

Next Sunday Frank T. Ripley closes a most successful engagement for the First Society in this city. Mrs. Carrie E. S. Twing follows Brother Ripley to close the season. We intend to have next season those who can give tests as well as lecture. Lectures alone don't reach the masses, and in Erie the people want traces and all good test media. ple want tests, and all good test medi-ple want tests, and all good test medi-ums will always be welcome. We should like to have such test mediums as Miss Maggie Gaul, Edgar W. Emer-son, Frank T. Ripley, for such draw large andiences. Long written lectures do not fill the bill. Brother Ripley leaves here for Oxford, O., where he may be addressed, P. O. Box 262 CORR.

Hood's Is All Right.

Cincinnati, O. April 28, 1896.

"I have been taking Hood's Sarsaparilla and found it all right. I told some of my fellow employees about it and have induced several of them to try it and they can not praise it enough. I find it excellent for impure blood." CHAS. RIMPLER, 102 East McMicken Ave.

HOOD'S PILLS care biliousness, in-

Catalogue Free.

SEND FOR OUR BOOK LIST.

As will be seen we have eliminated the book list from our columns. This was done to make more room for reading matter. But the list has been put into a neat pamphlet form, which can be had upon application, free of charge, by sending name and address to this

LILY DALE

Continues to grow in popularity with people from all quarters. Nothing shows this more conclusively than the register of the

GRAND HOTEL.

Each season since its doors opened for the reception of guests there has been a marvelous increase of those who have enjoyed its accomodations. The GRAND has been thoroughly renovated and many new apartimen's added for the season of 186. The chef and his assistants for the seasons of 1864 and 1866 will continue in charge for 1886, the same special care that has rendered the cusine beyond criticism hereafore will prevail, and the GRAND HOYKI, pairons will find every department of its service at the point of perfection.

The Association Library is within 2.0 feet of the GRAND, the Auditorium only 300 feet. Bath house is but a few steps away, the billiard rooms and bowling alley are right there at the GRAND. We are up-to-date.

The house is lighted throughout by electricity. The Duning Hall is large and handsomely fitted, is well ingited, and a becautiful panorama of nature is presented from its windows.

If you contemplate visiting Liby Dale this season you will act wisely if you communicate with F. E. COOKE, Proprietor.

F. E. COOKE, Proprietor. and secure your apartments. His address will be until June 19th Fredoma, chantauqua Co., N. Y. After the above date Lily Dule, Chantau-qua Co., N. Y. Grand Hotel bus is WHITE,

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HOW to Become a Medium in Your Own Home. Will send a pamphlet giving instructions, delineate your phases of mediumship, and give a spiritual song-book. All for 5 cents. Address Mss. Jas. A. Bliss, 4821 Calumet Ave., Chicago, Ill.

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Heker's Dyspepsia Cablets

Onset Bay Grove Association

The 20th Annual Cang-Meeting

TAKES PRACE AT

Onset, Mass., July 5th to Aug. 20th.

PROGRAM FOR 1896. Sunday,
Sunday

Sameday, July 10. Prof. W. M. Lockwoods.
Samiday, July 11. Prof. W. M. Lockwoods.
Sunday, July 12. p. m., Prof. W. M. Lockwoods.
Sunday, July 13. p. m., Prof. W. M. Lockwoods.
Sunday, July 14. p. m., Prof. W. M. Lockwood.
Tuesday, July 14. Mrs. Jonne H. Jackson.
Tuesday, July 14. Mrs. Jonne H. Jackson.
Tuesday, July 16. Mrs. M. S. Pepper.
Thursday, July 16. Mrs. Mrs. M. S. Pepper.
Thursday, July 18. Samaday.
Sunday. July 18. Samaday.
Monday. July 18. a. m., Prof. W. F. Puck.
Sanday. July 19. p. m., A. E. Tisdale. Tests
Wednesday, July 21. C. W. H. Ciden.
Tuursday, July 22. C. W. H. Ciden.
Tuursday, July 23. H. D. Barreta.
Sunday, July 24. H. D. Barreta.
Sunday, July 26. a. m., H. D. Barreta.
Sunday, July 29. Moses Hull.
Thursday, July 29. Moses Hull.
Thursday, July 20. J. Frank Barker.
Tresday, July 20. J. Frank Barker.
Tresday, July 21. Moses Hull.
Sunday. Aug. 2, p. m., F. A. Wiggun.
Thursday, Aug. 4, F. A. Wiggun.
Thursday, Aug. 4, F. A. Wiggun.
Thursday, Aug. 4, F. A. Wiggun.
Thursday, Aug. 11. Theodore F. Price.
Sunday, Aug. 11. Mrs. Carrie E. S. Twing.
Sunday, Aug. 11. Theodore F. Price.
Thursday, Aug. 11. Theodore F. Price.
Sunday, Aug. 11. Theodore F. Price.
Thursday, Aug. 11. Theodore F. Price.
Sunday, Aug. 11. Theodore F. Price.
Sunday, Aug. 11. Theodore F. Price.
Sunday, Aug. 15. a. m. and p. m., Veteran
Spiritualists Union.
Sunday, Aug. 16. Mrs. Adeline M. Gladding.
Wednesday, Aug. 19. Mrs. Adeline M. Gladding.
Thursday, Aug. 19. Mrs. Sarah A. Byrnes.
Sunday, Aug. 29. m. Mrs. Cora L. V. K. ch.
Monday, Aug. 29. m. m. Dr. Geo. A. Fuller
Sunday, Aug. 29. m. Mrs. Cora L. V. K. ch.
Monday, Aug. 29. m. m. and p. m., Mass. State
Ass'n of Spiritualists.

Sunday,
Aug. 25, p. m. Mrs. Cora L. V. R. chmonds.

Aug. 24, a. m. and p. m., Mass. State

Aug. 25, Mrs. Cora L. V. Richmond.

Aug. 26, Mrs. Cora L. V. Richmond.

Aug. 26, Mrs. Cora L. V. Richmond.

Thurs' ar, Aug. 27, Mrs. Cora L. V. Richmond.

Aug. 3, a. m., Willard Hull.

Aug. 3, p. m. Mrs. Cora L. V. Richmond.

Aug. 3, p. m. Mrs. Cora L. V. Richmond.

OFFICERS FOR 1896.

President, Dr. H. B. STORER, Bosson, Mass. V. Prest., J. Q. A. WHITTERORE, Newton, Mass. Clerk and Treas., Maj. C. F. Howard, Forbury, Mass. Directors—O. A. Miller, Brockton, Mass.: Le wis E. Eullock, Boston, Mass.: Cha. Whittemore, Newton, Mass.: Mr. C. M. Kobbins, Friedburg, Mass.: C. Hobart Davis, Boston, Mass.: J. H. Burgess, Basa Wareham, Mass. 33

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hair to the youthful color. It is not a dye-no stain-ing scaip. Will not make the hair spotted giver and reddish, as others do. 25 and 30 cents. Sent by mail. Two-cent staines taken. Will last for wronths, and leave the hair soft, curly beautiful secan, and natural. Send two and four cents, extra for postage. Address MRS, ANNA CON-NELLY, 223 Mount Vernon St., Philadelphia. 24.

A reporter called on Wednes

day evening, May 8, 1896, at the residence of Mr. William McMahon, No. 1688 Pearl street, Brooklyn Village (Cleveland), O., to learn, if possible, the cause of the noticeable improvement in his physical condition over that of a year age, when he was a sufferer from indigestion and various organic disorders. "You see," began Mr. McMahon, "to start with, my work—that of setting type at the case -allows me little chance for bodily exercise, and it is altogether too confining for anybody who is in the least subject to indigestion or dyspepsis. Perhaps not more so than many another mechanic or artisan who is constantly indoors and under severe mental strain. while the physical development is sadly in need of something to keep it in trim. Well, that has been my complaint for years, and some months ago I became very bilious, and constipation made life miserable for me at times. Then it took a seat in my LIVER, which became noticeably inactive, and I became alarmed about it. The first thing I turned my attention to was to secure a 'liver regula or,' which, however, failed to regulate; next I sought relief in 'liver pills,' which so pained and griped me that the cure was, I thought, worse than the disease. The next thing I did was to throw away the whole 'shooting match,' and resolved to take no more proprietary medicines. However, on hearing my tale of woe, one day, at the office, a fellow-workman offered me a small Tabule-Kipan's, he called it-which, he said, he would guarantee to act on the liver. I took it under protest, expecting to be doubled up in about fifteen minutes with the 'gripes.' But I was agreeably surprised in its action. It was very gentle, and I resolved to try a box. Since then I have gradually noted an entire change in the working of my system, and think that Ripans Tabules are the best remedy for liver and stomach troubles this side of anywhere. They are really a substitute for physical exercise. Have one before you go?" And Mr. M:Mahon produced his box of "stand bys" from his inside pocket as the reporter took his leave.

Ripans Tabules are sold by druggists, or W mail if the price 50 cents a box is sent to To Ripans Chemical Co. No. 10 Spruce Sa, No. York, Sample vial, 10 cents.

extra for postage. Address MES. ANNA CON.
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Jackson, Mich.

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NOTES FROM ALL POINTS

NOTES FROM ALL POINTS.
FORT WORK INC.—The Indiana State
Medical Association bolds its annual
meeting at Fort Wayne, May Noh and
stitch, Owe Kity plus shouls, representing
every county in the State, are expected
to be present. In: R. V. Sweetingen has
been selected by the physicians of Fix.
Wayne and Allen County, to delive in
their behalf, the welcome address to the
states System.

their behalf, the weatouse sources to me State Society.

Whyself, W. Va.—We have had with us J. 6. Joses, a trumpet medium from Columbus, O. who gave as some grand meetings. His wonderful tests have meetings. His wonderful tests have done much to arouse the people of this place to the fact that Spiritualism is a reality, and that our loved once can and do return to give us words of com-fort and love. We hope to have him with us again in the near future.— Ivale

Ayeda.
GENNY 1, O.—The First Spiritual Society of this place was favored by having Lyman C. Howe to give us two lectures. They were soul-inspiring, and can but do good. The best of speakers at caceded here to enlighten the people.

can not not good. The rest of speakers ar enceded here to enlighten the people. We had a very good attendance at both lectures, and had Professor King, of Mantas, with as the next Sunday.—
PITTESURS: PL—Passed to spirit life. Pavid Sonot, ased seven y-nine years, from the residence of his son. P. S. Sonot, of McKeesport, Pa. He passed to higher life with a full knowledge and belief of our beautiful philosophy, as he had been gifted with the grand phase of claim orance of the function phase of claim orance of the functional services were conducted by the H. T. Sanley, of Singhamton, N. Y., whose guides gave comforts and consoliation to the family and friends.—Dr. John W. James.

Lake Brady Camp.

Mrs. H. Pectioone writes from St. Louis concerning Lake Brady (amp as fellows:

remps:

If nothing prevents you will find us
at Cleveland, O. the 1st of Jams. We
will remain there until camp opens,
then will go to Lake Study and remain then will go to large crany and remain there during the season. We were told by many that Lake Brady had gone under, consequently several of us mediums write to the presidents of different camps stating that we would

direction camps scaling that we would be there this year.

Sut Lake Srady will run, and it would not be right for any of the old mediums to forestate the friends that are trying in every way to make Lake Brady a success, and I can safely state that Mrs. Emma Archer, Mrs. Donavan, Prof. H. Chase, and the Petilbones will be there—with a bost of others—all phases of —with a bost of coners—at phases of mediumship will be represented, and we feel condident in stating that Lake Erady will soon be free from all deor and be on the road to noveperity. Pushed by honest Spiritualists, those that love the cause, and protection to all honest mediums.

Special Notice.

Special Notice.

Mary T. Longiey, M. D., medium for the Lieur for TSUTS, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms Psychometric readings, or advice given and questions answered on business, the development of mediumship, or session, rec. Fee for consultation on any or all of the above subjects, \$100 and gramp. Pressonal strings for medical work only. Magnetized paper for aid in mediumship, health, or cure of obsession, \$100 per packages. Address 137 S. Molline avenue, Pasadema, Cal.

Pre-Adamire Man.

This is a book demonstrating the ex-istence of the human race upon the This is a book demonstrating the existence of the human race upon this earth 10000 years say, by Dr. P. R. Randolph, Fourth edition. Contents: Exyst: Ancient Europe: Fasti Man; sundivided in short chapters. Bound in choth; 40 pages. Price 52: postage paid, For sace at this office.

Me? This is a most interesting book, its historical, archeological, and geological—a gold-mine to the student of mature.

Married.

On May 14th, at Nis. 3 and 4 South Elizabeth street, Chicago, Ill., C. H. Horine to Miss H. Bowser, late of San

Formelson, (al. Mr. Harine is a popular Spiritualist Mr. Harine is a popular Spiritualist in Cheago, and Miss Euwsee is an ordained Spiritualist minister, and a medium of many phases.



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he only trumped giving perfect satisfaction in very accordant makes a superior to his the decision makes a superior to his the decision make faithful. Only one of some makes and desired. Only one of the house a new Will was correctly forced.

DR. SARA M. CROSBY,

W ANTED SITUATION as boused sery of SATERN XII TION is bound-respec-tively modellin-accel lady, in much facing (wid-per-facing acceptance) in bound-model, (0) quil-house model than waters. Will made size, 10) quil-house model than waters. Will made size, Kaches to among road was translated in possibile, & idirects N. G. this office (see one mean).

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"I feel that I have been well gold.—Max Exel A. W. exels. M. D. Saine, Neo." "The people need and such backings.—A sain E. Valentale, Danking. N. Y."



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And Become a Strong Wealthy Man.

Cabinet Vagor Baths
In all coronic and acute diseases. DECOTY

The command L.C. F. Commond to M. Seeking Decoration of the State of Section 1. Seeking Decoration 1. S

POPE JOAN.

A Rectification With Statistics.

To the Editor of the LIGHT OF TRUTH.

In LIGHT OF TRUTH, March 14th, one "Rezarf Wenna" states that the famous Church historian, Collette, establishes that a famous medium, Popess Joan, reigned over the Roman Church, 105 A. D.; and that over 500 Roman writers of the highest standing, contemporary with Joan, had chronicled events of her reign. Where your correspondent picked up this information I am at a loss to understand.

Pope Joan is a myth; no such person ever lived. The mythical female Pope was never claimed as a medium, psychic, clairvoyant, seeress, prophetess, or anything of that character. No miracles or supernaturalism was attributed to her. It was not in A. D. 105 that she was said to have become Pope, but in A. D. 853 or 855.

The story ran that Joan was an English woman who, disguised as a man, became Pope in A. D. 853 or 855, and her sex was not discovered till she gave birth to a child in a public thoroughfare during a procession. Your correspond-ent implies that the medium Joan, as a known woman, reigned over Rome, which idea is entirely foreign to the legend. The story was that Joan, as a supposed man, became Pope under the name of John VII. or John VIII. Now, Popes John VII. and VIII. were well known men, and had no connection with any alleged female Pope.

So far from over 500 Roman writers of the highest standing, contemporary with Joan, having chronicled events of her reign, no writer of the time of her supposed papacy refers to her at all. No one in the world ever heard of Pope Joan till about 400 years after the time at which she was said to have lived. The first person who mentioned her was the Dominican, Stephen de Bourbon, who died in A. D. 1261. From him the story was quickly taken up by oth ers, and spread rapidly with many embellishments, until finally it became generally believed even by the Church authorities. The whole story was first proved to be a lie by a Protestant writer, David Blondel, in 1649; and since then the whole matter has been thoroughly sifted and demonstrated to be utterly devoid of foundation. The story of a female Pope was fabricated by the Dominicans, who had a grudge against the papacy, on account of the cause should do their be persecutions they experienced from mark of Cain on them. Pope Benedict VIII.

Appleton's Cyclopedia, vol. iv, p. 641, says the story of Pope Joan was com-

Johnson's Cyclopedia, first edition, vol.ii, p.1423, says: "The fable is utterly without historical foundation."

The Century Dictionary of Names, p. 546, recently published, calls Joan "a

mythical Pope. The Standard Dictionary, the latest

and best of English dictionaries, styles Joan "a legendary female character." Encyclopedia Britannica, vol. xiii, p. 695, call: Joan "a fictitious personage"

whose story "has been discredited by late researches.'

Phillip's Great Dictionary of Biographical Beference, Philadelphia, 1881, p. 527, names Joan as a "fabulous Pope of Rome."

McClintock and Strong's Ecclesiastical Encyclopedia, vol. iv, p. 922, calls Joan 'a fictitious personage."

The Schaff-Herzog Religious Encyclopedia, vo'. ii, p. 1183, says the tale of Joan is a fable in which hardly any-

body now believes." It is untrue, as alleged by your correspondent, that the famous Church historian, Collette, establishes the truth of the Pope Joan fable. C. H. Collette is not famous nor is he a Church historian He was simply the translator into English of a book on Pope Joan by a Greek writer, Emmanuel Rhoidis. Mr. Colbook, "I offer no opinion on the subject ualism for a dollar or two?

of this history, ny duty being limited

Voice of the People. to the task of a translator" (p. 7.) Charles E. Watkins, M. D. tion, and I have had it in my library for a number of years. Collette's translation had a very small sale, and no sensible person paid any attention to it.

A full account of the Pope Joan fable, including the proofs of its entire un truth, is given in the last edition of Chamber's Encyclopedia, vol vi, pp. 334-335; and I would advise your corre spondent, "Razarf Wenna," and all others who wish to know the truth in the matter, to read carefully this account of this mythical 'Popess."

No informed person now-a-days has any belief in the absurd stories about Pope Joan. WM. EMMETTE COLEMAN.

As We Sow We Shall Reap.

To the Editor of LIGHT OF TRUTH.

Feeling that every true Spiritualist should lift up his voice against everyone and everything that tends to impede the onward trend of Spiritualism, ask permission to use the LIGHT OF TRUTH as my pulpit. I expect a horrible din, from certain quarters, to rise up and call me anything but blessed. My head is hard, and I suppose I can stand it.

First. I want to notify those mediums (?) who run about trying to defame our best men and women to secular newspaper reporters that their dirty and ungodly work will merely rebound on themselves. They may tunnel under ground as much as they please and flatter themselves no eye sees them, but the hole is found at last and the people behold their dirty hands.

Second. The man or woman who employs others to help them deceive the honest investigator, and who tells a dozen or two of these degraded decoys there is no truth in Spiritualism, and nothing but fraud in mediumship, may rest assured their epitaphs are already written. Thieves will fall out, and when they do the flash-light of indignation will burn them out of our ranks like chaff under the tongues of a strong

Third. I want to say I've nothing but contempt for those so-called mediums who, to satisfy their unholy lust for money and revenge, will use the trumpet or some other means by which, and through which, they endeavor to pursuade their sitters that the spirits are telling them some untruth about an innocent man or woman. Such messages have fraud written on their faces and every honest medium and Spiritualist ought to denounce them.

I am glad the Editor of the LIGHT OF TRUTH is brave enough to refuse these known frauds the use of cur paper. These frauds are doing more to injure Spiritualism than all the Caurches put together, and all who love the cause should do their best to place the

And what must any true Spiritualist think when he sees so called mediums so desirous of bringing themselves bepletely disproved in 1649, "and it is fore the public that they rush into our now generally admitted that no such courts and divulge, or pretend to diperson as Pope Joan ever existed." vulge, the sacred secrecy of the seance room? Do our sitters come to consult the medium or their spirit friends? Surely not the medium. The medium is nothing more than the instrument, and all that happens in the seance room should be as if the medium was not within a hundred miles of that room. I am told that some of these frauds boast among their friends that if they fall Spiritualism and all the other mediums will go down with them. How little they know of Spiritualism! It's built on a rock, and all the frauds of the universe can not move it, and here's one medium who expects to keep both feet planted on that rock. Let them renounce their deeds of darkness and place themselves where they can be truly developed in o honest mediums, and I, and every other worker in our cause, will extend them the "right

hand of fellowship." Not before. We have a great work here in Cincinnati, but these fraudulent mediums stand in our way. We must remove them, and we must stand by our editors and others who are working faithfully for their overthrow. This is the time when we need staunch men and women. Will we stand by them? Or shall we saffer them to be pushed to the wall by these men and women who glory in lette says in his preface to Bhoidis' their shame and who would sell Spirit-

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Who is so successful in treating chronic diseases. devotes his whole time to his practice. This is one reason why he is so successful.

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is because he does not try to run down

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is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the CAUSE of disease.

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is he has his patients write him each week and sends them weekly instructions; thus showing that he watches each case closely

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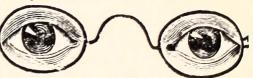
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e Editor of the LIGHT OF TRUTH. is generally conceded, I believe, by itualists that every so called matecondition is merely the reflex of a eding spiritual state. If this be and our spiritual teachers have n a good deal of trouble to impress pon us, it is a fact of supreme imance, because it is manifest that itual states are not amenable to ot-box logic, and Spiritualists, refore, have very little business in tics, simply because the ballot box resents force—the force of majori-For centuries we have tried to e religion, or right (harmonious) tions upon people, by law, (State rehes and Governments) but such mpts have always been rank fail-Free thought will prevail, and if

ow, I do not mean to imply by these ow, I do not mean to imply by these ements that we should antagonize ernment. Quite the contrary, we ild just let it alone. Let it rot away, phy, as a thing useless for good, tive good. Let it remain as a faithmonument to our ignorance and id. And were there not a reverse to the case I would not bring it up, ld say nothing regarding the futil Id say nothing regarding the futil
of "reform by law," would certainly
stir up the muddy waters of poliBut there is a plain, natural
hod of progression (and the Spirit-

thought, then free action of neces-

st's progression is naught but ren) that we should be a ive to a
e of progression we will never
pt as long as our attention is taken
1 false gods. And we should reaber, I think, that God is law. When do right ourselves we compel oth-to do right also. There it is; very ple, almost confusingly so. Not agh artifice about it possibly to suit

olritually we are a race of "profit" piritually we are a race of "profit" ters, and individually we endorse "profit" idea. It is probable that ty progressionists, or call them reners, don't know that they can live comfortably with "profit," think rare making "profit" when they are king at cost, or less than cost, all time. The consequence is gigantic. The consequence is, gigantic at seeking organizations consume for such is the inherent nature of ofit"—a consumer.

it not then clearly our task to orize our industries to operate at cost obliterate "profit?"

hy expect Government to do what refuse to do individually? Especy when Government itself is based profit?" Do not the profit seeking profit?" Do not the profit seeking anizatious control Government?

anizations control Government?
lere, then, we have on one hand, as
ans to progress, Government, the
of might (majority), and on the
er voluntary, harmonious associate. Which, O Spiritualists, do you red as the most spiritual, and therea the most "practical?"
or one, if Spiritualism be not "prac-

or one, if Spiritualism be not "practical?"
or one, if Spiritualism be not "practic," I have no further use for it, but piritualist at the ballot box is an maly I confess I do not comprehend.

JAS. T. R. GREEN.

STRRY THOUGHTS.

artizanship implies prejudice-paism love.

rejudice overrules law, evidence conscience.

t is easier to bear false accusation in a truthful one.

The desire for moral perfection comnds respect; pretense the opposite.
e soul intuitively knows the truth.

Love is time's conqueror; for love thes the soul ubiquitous and farseethus making a generation past am as but a day.

some people have such an aversion to rting with old political or religious liefs that they will not investigate bother side for fear of being connced.

If it were not for the few positively aritable people in the world, we build have no end to war or bloodshed. little leaven leaventh the whole lump. Continued from Page Ten.

theology alike. In the attempt of each to answer, lies the indication that it is dawning upon both that they are being put on trial as to the best they can give mankind as to the purpose of death and the possibility of inmortality. The higher philosophy of Spiritual-ism has long since marked out the es-

sential features of the territory covered by Prof. Le Conte, as already stated, but the fact is conveniently ignored in cer-tain quarters. There is, therefore, the satisfaction of knowing that at last the tain quarters. There is, therefore, the satisfaction of knowing that at last the stately moving coach of science has cone over the road laid out near half a century ago. Possibly we are within measureable reach of the time when to be a Spiritualist will be considered as being one who is abreast of the best scientific and philosophic experience and thought of the times. The assertions that Mr. Reilly makes so glibly have been proved by the demonstrated communion between the two worlds, and the communications from the inhabitants of that higher life confirm what our reverend friend affirms.

So the preacher and professor alike are all unconsciously not only good Spiritualists, but are really helping to familiarize their several sections of supporters with the best thought and purest aspirations of the philosophy of Modern Spiritualism. Possibly each would dissent from the above conclusion concerning their deliverances; but granting they believe in what they say, their words justify the application of the interpretation here placed upon them.

RIGHT LIVING.

To the Editor of LIGHT OF TRUTH. Diet reform is a subject upon which many are now thinking. As in all other genuine reforms I see the LIGHT OF IRUTH is among the advance guard in IRUTH is among the advance guard in this also. I was pleased to note in a late issue an article by G. H. and M. T. Neff in which the impurities of flesh were plainly told, and must have awakened thought in that direction in those who delight in flesh eating. The majority of people think it impossible to live without meat; they are sorry animals must be slain for food, but it is something that has to be done to susanimals must be slain for food, but it is something that has to be done to sustain human life, but this is a mistaken idea, the slaughtering of animals for food is as unnecessary as it is cruel, for it has been proved beyond question that vegetarian living not only promotes health, but gives greater strength and indurance to those who adopt it. I can speak somewhat from experience; for speak somewhat from experience; for a few years ago I was one of those who thought flesh eating a necessity, but learning through a lecture by Mr. M. S. Ayer in the Temple Sunday-school that it was possible not only to live but be well and strong without the use of meat, I decided there and then to give it up. Since then, seven years ago, I have been a vegetarian, eating neither flsh, flesh, nor fowl. My experience in this better way of living has been most satisfactory, and nothing could ever induce me to return to flesh eating. There duce me to return to flesh eating. There are many other "impurities of flesh" taken into the system by meat eaters not mentioned in the aforenamed article that would be well for such to consider. If any of your readers would learn more of the benefits of vegetarian living let them send for Food, Home, and Garden, a little magazine published in Philadelphia by the Vegetarian Society of America, Henry S. Cubb, editor. I would say in closing that bread made of whole wheat, meal, and entire wheat flour need in about the same prowheat flour used in about the same prowheat nour used in about the same proportion appears to be a perfect substitute for meat, and I would advise all who give up its use to make it one of the articles of their daily diet.

JANE D. CHURCHILL.

Grace Florence Reed, of Saugerties-on-the Hudson, writes: 'If you care for the opinion of an unknown subscriber, let me voice the general sentiment of your readers in saying that I consider the LIGHT OF TRUTH the broadest, most progressive, and in every way the best exponent of the spiritual philosophy of the nineteeth century."

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Question for Spiritualists.

Beilin School-aride Liver of Beite

It is generally moveded. I believe by Spiritualists that every ar miled made mai modition a neces' the redes of a presenting spiritual state. If this be trues and our spiritual templets have tradeur a morai itsai n' trombie tre immesse it now us it is a face of successe inment matter it is mented that solution states are not amenable to ballot but logic, and Spiritualists. therefore, have very little business in pullies simply because the ballot his represents force—the force of majortr. For sentucies we have wied to force religion, or right harmonious relations upon people by law. And Churches and deverments has such accompce have always been rank failures. Free thought will prevail, and if thee throught, then thee artiful of never-

Now, I in our mean to imply by these statements that we should ancaptume government. Outse the contract, we should that he is a later that way, acroud, as a thing necess for good nective good. Let it remain as a fact-fail monument to our growners and greek. And were there not a remerse side to the case I would not bring it in would say nothing regarding the final try of "reform by have," would recoming the final try of "reform by have," would recoming the final try of "reform by have," would recoming the final try of the major wasses of notnot set to the mainly waters of pol-tics. But there is a piain, natural method of progression and the Sport-talist's progression is naught but re-form that we should be a fire to a mode of progression we will resermore of progression we will never advocase long as our accoming to skeen with takes gods. And we should re-member, I think that food is law. When we do right ourselves we compet oth-ses to do right also. There is a very simple, almost confusingly as. Not enough arctice about it possibly to suff

Spiritually we are a race of "prodit" selects and infinitely we are a "yealt" selects and infinitely we enduced the "profit" likes. It is probable that many progression set, or call them reformers for a now that they can live very comfortably with "yealt," think they are making "yealt" when they are working at cost, or less than cost, all the time. The consequence is gigantic mount, seek my areanceastics consumed profit seeding organizations consume us for such is the inherent mature of -a consumer

Is it not then electly our task to or-maine our industries to operate at cost and obliterate "prodi!"
Why expect bovernment to do what we refuse to do individually! Espec-ially when Government itself is based on "prodi!" Do not the prodit seeking on "prodit". Do not the prodit seeking organizations control bovecoment!

preminations control dovectment?

Here, then, we have on one hand, as means to process, dovectment, the rule of might majority, and on the other voluntary, harmonious association. Which, O Spiritualises, do you regard as the most "practical?"

For one, if Spiritualism be not "practical," I have no further use for it, but a Spiritualism at the hallot have is an

Spiritualist at the ballot box is an anomaly I confess I do not comprehend.

Just T. R. GREEN.

STRAY THOUGHTS.

Partisanship implies prejudice-patriotism love.

Prejudice overrules law, evidence nd conscience.

It is easier to bear false accusation han a truthful one.

The desire for moral perfection comnands respect; pretense the opposite. The soul intuitively knows the truth.

Love is time's conqueror; for love ng, thus making a generation past eem as but a day.

Some people have such an aversion to arting with old political or religious shiefs that they will not investigate be other side for fear of being con-

If it were not for the few positively haritable people in the world, we ould have no end to war or bloodshed. little leaven leaventh the whole lump.

A Lecture and a Securion.

Dairpool Tour Page !

therefore allow. In the attempt of each to answer, less the indication that it is its attempt of that it is it is the rest there are not give mains in its at the rest there is it the restrict of anotherality. The ingree publication of Subtimation is to our since makes into the extension features of the execution is attention of the execution of the execution of the execution is attention of the execution of the execution of the execution is attention of the execution of the e supplication of knowing that he are the state of moving overed of science has a course page to be seat and not reach that a course page to be supplied to the supplied of the

and abought it are times for along that he being rever it the femous reserved have been rever in the femous reserved and the communications from the insulances in the communications from the insulances in their base bags the condens what his reserved freed affirms what his reserved reserved affirms for the heaviles and are sail movementary into any court formulation had several sections in familiarine their several sections in appropriate with the feet throught and appropriate with the feet throughly in moved softman in the feet industry in would dissent from the advise country son concerning their industries. This country they redeve in what they say their words justify the application of the interpretation here placed upon them.

RIGHT LIVING.

to the Stitue of Living or Patron

Net reform is a subject upon which many are now thinking. As in all other remains reforms I see the Loury or burns is among the about the property is among the control of genuine reforms I see the LOSET OF PATTS is among the sivance quart in this also. I was piezzed to note in a this also. I was piezzed to note in a late issue an article ty 6. It and M. T. Ned in which the impurities of feed were picing total, and must have were picing total, and must have necessary total, and interduced in these who delight in feed eating. The majority of people think in impressible to the without means they are successful to without means they are successful to the date to the animals must be sight for food, but its amendating that has to be done to suc animals must be ship for food, but it is a simulate must be ship for food, but it is a simulated to the size of the food to such that the star burner to such that it is a mistaked that the size of the size of a shipself of a shipself of the size I have been a vegetarian eating neither dish, feed, now fowl. My experience in this better way of living has been most satisfactory, and nothing could ever in duce me to return to dead eating. There are many other "impurities of dead taken into the system by meat eaters not mentioned in the aforenamed artinot mentioned in the afternamed article that would be well for such to consider. If any of your readers would learn more of the benedits of veg-tarkan living let them send for Prod, Home, and Garden, a little magnature published in Philadelphia by the Vegetarian Seciety of America, Herry S. Cubb, editor. I would say in closing that bread made of whole wheat, meal, and entire wheat from used in about the same promortion annears to be a perfect substitute of the same promortion annears to be a perfect substitute. wheat note used in about the same post-portion appears to be a perfect substi-tute for mear, and I would advise all who give up its use to make it one of the articles of their daily diet.

Jans D. Chuschtta.

Grace Viorence Reed, of Sungerties on the Hudson, writes: "If you care for the opinion of an unknown subscriber, let me voice the general sentiment of your readers in saying that I consider the Light or facts the broadest. most progressive, and in every way the best exponent of the spiritual philoso-phy of the vineteeth century."

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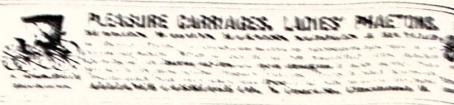
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